

the Instructor

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the Instructor

APRIL, 1954

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OUR COVER

This month we show a reproduction of Plocher's famous painting, "Easter Morning." The resurrected Lord is shown outside the tomb. At His feet kneels His disciple, Mary Magdalene.

At another season we commemorate the birth of the Messiah, the Son of God. His birth was the fulfillment of prophecy. It justified the hope of all the earth for a Redeemer who should bring the Gospel of repentance, of faith or hope, and of peace. As we read about Jesus of Nazareth, we are thrilled with His Gospel of love toward all mankind. We mourn with his disciples and his loved ones as He is tried before Pilate; as He struggles through the streets of Jerusalem, bearing His cross; and as He is crucified on Calvary.

Others, too, have been born in humble places, and others have suffered and died unflinchingly for high principles; but with the resurrection there came into the world something new, something so glorious that even at this far-off date we marvel at it. We rejoice with Mary, with Peter and John, and the other Apostles and disciples in the realization that now indeed there is victory over death.

Thus in all the round of days there is none so joyous as Easter; none so filled with hope and faith in the ultimate triumph of good over all evil and darkness.

Art reproduction is by Charles Nickerson. —K.S.B.

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The Instructor is the official organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints and is devoted to the study of what to teach and how to teach according to the Restored Gospel.

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For listings of members of Deseret Sunday School Union General Board turn to page 98.



Christ the Lord Is Risen

PRESIDENT MCKAY'S PAGE

"... Ye seek Jesus of Nazareth which was crucified: he is risen; he is not here: behold the place where they laid him."—Mark 16:6.

THROUGHOUT Christendom we celebrate at Easter the greatest event of all history—the Resurrection of Jesus Christ. On the reality of that event in the minds of the apostles, the beginning of early Christianity was founded. For over four thousand years man had looked into the grave and had seen only the end of life. Of all the millions who had entered therein, not one had ever returned. "There was in all earth's area not one empty grave. No human heart believed, no human voice declared that there was such a grave—a grave robbed by the power of a victor stronger than man's great enemy, death."

It was, therefore, a new and glorious message that the angel gave to the woman who fearfully and lovingly had approached the sepulchre in which Jesus had been buried: "... Ye seek Jesus of Nazareth which was crucified: he is risen; he is not here: ..."

If a miracle is a supernatural event, whose antecedent forces are beyond man's finite wisdom, then the resurrection of Jesus Christ is the most stupendous miracle of all time. In it stand revealed the omnipotence of God and the immortality of man.

Resurrection Is a Miracle

The resurrection is a miracle, however, only in the sense that it is beyond man's comprehension and understanding. To all who accept it as a fact, it was but a manifestation of a uniform law of life. Because man does not understand the law, he calls it a miracle. Some day man's enlightenment may bring this momentous event out of the dusk of mystery into the broad day of understanding.

That the literal resurrection from the grave was a reality to the disciples who knew Christ intimately is a certainty. In their minds there was absolutely no doubt. They were witnesses of the fact. They knew, because their eyes beheld, their ears heard, their hands felt the corporeal presence of the Risen Redeemer.

At Jesus' death, the apostles were stricken with gloom. When He lay dead their hopes all but died. Their intense grief, the story of Thomas, the moral perplexity of Peter, the evident preparation for a permanent burial, com-

bine to illustrate the prevalence of a fear that the redemption of Israel had failed.

Notwithstanding the often repeated assurances of Christ that He would return to them after death, the apostles did not seem fully to comprehend it. At the crucifixion, they were frightened and discouraged. For two and a half years they had been upheld and inspired by Christ's presence. But now He was gone. They were left alone, and they seemed confused, fearful, helpless; only John stood by the cross.

The world would never have been stirred by men with such wavering, doubting, despairing minds as the apostles possessed on the day of the crucifixion.

Seal of Genuineness

What was it that suddenly changed these disciples to confident, fearless, heroic preachers of the Gospel of Jesus Christ? It was the revelation that Christ had risen from the grave. His promises had been kept, His Messianic mission fulfilled. In the words of an eminent writer, "The final and absolute seal of genuineness has been put on all His claims, and the indelible stamp of a divine authority upon all His teachings. The gloom of death had been banished by the glorious light of the presence of their Risen, glorified Lord and Savior."

On the evidence of these unprejudiced, unexpected, incredulous witnesses, faith in the resurrection has its impregnable foundation.

The first of these witnesses to record his testimony was Mark. Undoubtedly he was in the presence of the Savior when he was a boy in his teens. He does not himself recount any appearance of the Risen Lord, but he testifies that the angel at the tomb announced the Resurrection, and promised that the Lord would meet His disciples. From Mark we hear the glorious proclamation of the first empty tomb in all the world. For the first time in the history of man the words, "Here lies," were supplanted by the divine message, "He is Risen."

No one can doubt that Mark was not convinced in his soul of the reality of the empty tomb. To him the Resurrection was not questionable—it was real. The appearance of his Lord and Master among men was a fact established in his mind beyond a shadow of a doubt. To the proclaiming of this truth he devoted his life, and if tradition can be relied upon, he sealed his testimony with his blood.

Another Witness

Another who recorded the testimony of eye witnesses was Luke, who interviewed and recorded the declarations of those "who from the beginning were eye witnesses and ministers of the Word." He avers that he "accurately traced all things from the very first," so that he might "write them in order." This means that Luke obtained the testimony of these "eye witnesses" directly from themselves and not from previous narratives.

With equal assurance as to their accuracy we can accept his statements and witness in regard to Peter's and Paul's, and other apostles' testimonies regarding the resurrection, "To whom also he [Christ] shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." (Acts 1:3.)

In the oldest, authentic document in existence relating or testifying to the Resurrection of Christ, we have the personal testimony of Paul who declared unto the Corinthians:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

"And that he was buried, and that he rose again the third day according to the scriptures:

"And that he was seen of Cephas, then of the twelve:

"After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

"After that, he was seen of James; then of all the apostles.

"And last of all he was seen of me also, as of one born out of due time.

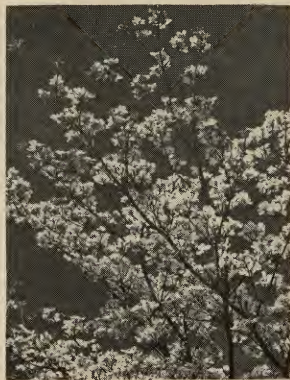
"For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." (1 Corinthians 15: 3-9.)

The Church of Jesus Christ of

Latter-day Saints stands with Peter, with Paul, with James and with all the other apostles who accepted the resurrection not only as being literally true, but as the consummation of Christ's divine mission on earth.

Eighteen hundred years after Jesus died upon the cross, Joseph Smith declared:

"... I saw a pillar of light exactly



Resurrection and spring are happily associated, because in spring there is so much that suggests the awakening thought.

over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:16, 17.)

He Lived After Death

If Christ lived after death, so shall all men, each one taking that place in the next world for which he is

best fitted. Since love is as eternal as life, the message of the resurrection is the most comforting, the most glorious ever given to man; for when Death takes a Loved One from us, we can look with assurance into the open grave and say, "He is not here," and "He will rise again."

Resurrection and spring are happily associated, not that there is anything in nature exactly analogous to the Resurrection, but there is so much which suggests the *awakening* thought. Like the stillness of Death, Old Winter has held all vegetable life in his grasp, but as Spring approaches the tender, life-giving power of heat and light compels him to relinquish his grip, and what seems to have been dead comes forth in newness of life, refreshed, invigorated, strengthened after a peaceful sleep.

So it is with man. What we call Death, Jesus referred to as sleep. "Lazarus sleeps," He said to His disciples. "The damsel sleepeth," were His comforting words to the bereaved and sorrowing parents of a little girl. Indeed, the Saviour of the world there is no such thing as Death—only life—eternal life. Truly He could say, "... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." (John 11:25.)

With this assurance, obedience to eternal law should be a joy, not a burden, for life is joy, life is love. It is disobedience that brings death. Obedience to Christ and His laws brings life.

May each recurring Easter emphasize this truth and fill our souls with the divine assurance that Christ is truly risen, and through Him man's immortality secured, and may the day soon dawn upon the world when the manifestations of brute force and the false ideal that might makes right be supplanted by the charitable, peace-loving spirit of the Risen Lord.

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Many people spend their lives watching and waiting and hoping for signs and wonders. Others try to make wonders where none were intended. If you want to know more about miracles read this . . .

By Sterling W. Still

APOSTLE Paul was converted to the Gospel by a miracle. Lazarus was raised from the dead by the same means. A blind man received his sight, and Ananias was caused to fall dead by a miraculous power which we do not fully comprehend. Upwards of thirty other miraculous occurrences are recorded in the New Testament. All of these were performed for a great and wonderful purpose.

Sometimes, however, we get the wrong idea about miracles. Many people spend their lives watching and waiting and hoping for signs and wonders. Others try to make wonders where none were intended.



Painting by Guercino.

Concerning His miraculous resurrection Jesus said to Thomas, "... Blessed are they that have not seen, and yet have believed."

How To Perform a Miracle

Jesus severely criticized people who depended on wonders for their faith. He said, "An evil and an adulterous generation seeketh after a sign: . . ." But if you would really like to see some miracles, here are some:

1. Certainly the Creator never intended that many people should be converted by an experience such as Paul had on the way to Damascus. But while we worry about more revelation, we don't

do our enlistment work. Wilford Woodruff converted 3,000 people by an exercise of his industry and study. If we follow instructions in *The Sunday School Handbook* we could make hundreds of converts through the enlistment program.

2. We talk about speaking in tongues, but mostly we don't study our lessons or learn to express them effectively in English.

3. How would you like to have the gift of prophecy? Just think how much greater a miracle it would be if we obeyed some of the commandments we already have such as sacrament meeting attendance and going to union meetings.

4. How would you like to see an angel and have the veil taken from your mind so that you could see things hidden from mortal sight? You remember that the Lord said to Thomas, "... Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

5. Suppose you could keep a man alive a few extra months or years by a miracle. By the God-given ability to study and have

faith, and a lot of hard work by students of medicine, hygiene, etc., the life expectancy has been increased from around 21 years 2,000 years ago in Jerusalem to 35 years in George Washington's day, to 70 years in 1953.

6. One of the greatest miracles is to "stir up the gift of God that is within thee." Jesus, Himself, said, "If ye keep My commandments and endure to the end ye shall have eternal life which gift is the greatest of all the gifts of God."

The greatest miracles, the ones most productive of good are placed within our easy reach. We may bring souls unto Him, stimulate their faith, practice repentance, industry and humility to our heart's content, and thereby accomplish the greatest and most useful miracles. The qualities of being valiant and dependable are of far greater benefit to the world than if we had the power to wither fig trees. The greatest of all the miracles is development in personality of faith and obedience, humility and industry. With all of these qualities developed to their utmost, almost nothing is impossible to us.



Courtesy of Standard Pub. Co.

It took a miracle to convert Paul.



“AS THE TWIG IS BENT . . .”

By General Superintendent George R. Hill

THE papers are full of shocking accounts of gang warfare among the youth of our land—a condition so general that there must be some general cause. The one big, new and absorbing general change in our national environment is television—that great teaching agency.

Dallas W. Smythe of the University of Illinois made a study of television broadcasts from all channels in New York for one week. The report was published in the *New York Times*. An abstract is given in *Chemical and Engineering News* for Jan. 18, 1954.

Dr. Smythe reports, among other things, 3,421 acts of violence or threats of violence in that one week—500 a day—vividly portrayed in the different programs.

What is the effect of the impact of such programs, so intently and slavishly watched by children, upon their young and plastic minds?

It was found by Franklin Denham, chairman of TV for the United States office of education and reported in *School Life* 34:88-89, Mar., 1952, that on the average, 12- and 13-year-old children in Cincinnati spend 30 hours a week watching television compared to 25 hours a week in the school classroom. The *Catholic School Journal* 53:5-6, Jan., 1953, reported that 20% of TV shows occurred between 11 p.m. and 1 a.m. and that there was astonishingly little parental direction concerning them.

Is it any wonder that boys and girls re-enact the horrible scenes with which their minds are so filled?

Propaganda in whatever form may undo the desirable effects of our teaching. We have a grim reminder of the powerful effect of continuous propaganda over a period of two or three years in the 21 American boys in Korea who chose communism over returning to our glorious and free America.

Sometime we shall have an adequate censorship, screening out the vicious things that come unsolicited into our homes. Oh, the cost in blasted, youthful promise till that time comes!

“As the twig is bent so is the tree inclined.”

This immortal and sobering poem by Walt Whitman, “There Was a Child Went Forth,” written long before the intensified days of television, is a challenging reminder.

THERE WAS A CHILD WENT FORTH

“THERE was a child went forth every day,
And the first object he look'd upon, that object he
became,
And that object became part of him for the day or a
certain part of the day,
Or for many years or stretching cycles of years.

"The early lilacs became part of this child,
And grass and white and red morning-glories, and
white and red clover, and the song of the phoebe-
bird,

And the Third-month lambs and the sow's pink-faint
litter, and the mare's foal and the cow's calf,
And the noisy brood of the barnyard or by the mire of
the pond-side, . . .

And the water-plants with their graceful flat heads,
all became part of him.

"The field-sprouts of Fourth-month and Fifth-month
became part of him, . . .

And the old drunkard staggering home from the out-
house of the tavern whence he had lately risen,
And the schoolmistress that pass'd on her way to school,
And the friendly boys that pass'd, and the quarrelsome
boys,

And the tidy and fresh-cheek'd girls, and the barefoot
negro boy and girl,

And all the changes of city and country wherever he
went.

"His own parents, he that had father'd him and she that
had conceiv'd him in her womb and birth'd him,
They gave this child more of themselves than that,
They gave him afterward every day, they became part
of him.

The mother at home quietly placing the dishes on the
supper table,

The mother with mild words, clean her cap and gown,
a wholesome odor falling off her person and clothes
as she walks by,

The father, strong, self-sufficient, manly, mean, anger'd,
unjust,

The blow, the quick loud word, the tight bargain, the
crafty lure,

The family usages, the language, the company, the
furniture, the yearning and swelling heart,

Affection that will not be gainsay'd, the sense of what
is real, the thought if after all it should prove
unreal,

The doubts of day-time and the doubts of night-time,
the curious whether and how,

Whether that which appears so is so, or is it all flashes
and specks?

Men and women crowding fast in the streets, if they
are not flashes and specks what are they? . . .

These became part of that child who went forth every
day, and who now goes, and will always go forth
every day."

—Walt Whitman.



H. Armstrong Roberts.

His Sunday School experiences become a part of him for a day
or many years. How are you shaping his character and future?

REMEMBER HIS SACRIFICE

By Barbara Harris

I am sure that if there were only
certain times of the week that we
could obtain food for our physical

bodies, all of us
would be there
promptly to get
our share. We can
only obtain spir-
itual food once a
week, and how
many of us are
hungering and
thirsting for right-
eousness—for spir-
itual growth? Why do not all come
regularly to the sacrament service to
partake of these emblems and
perform the highest worship we can
give to the Father in the name of
His Beloved Son?

Before the supreme sacrifice of

From a recent 2½-minute talk.



our Savior, sacrifices or burnt of-
ferings were made to God.

Of Abraham's Sacrifice

I think, as I read the story of
Abraham's sacrifice of His son, Isaac,
that our Heavenly Father is trying
to tell us what it cost Him to give
His Son as a gift to the world. You
remember that Isaac came to Abra-
ham after many long years of wait-
ing and Abraham loved him more
than all his other possessions. Yet
Abraham was told to take this only
son and offer him as a sacrifice to
the Lord. Surely Abraham's heart
must have ached when he saw Isaac
kissing Mother Sarah good-by. I
imagine it was all Abraham could
do to keep from showing his great
grief and sorrow at that parting.
After three days travel, they finally

rested on the mountain side, then
Abraham and his son started the
long, hard climb up the hill.

It must have pierced the very
heart of Abraham to hear his trust-
ing son say "Father, you have for-
gotten the sacrifice." His only an-
swer was "The Lord will provide."

They ascended the mountain,
gathered the stones together, and
placed the fagots upon them. Then
Isaac was bound, hand and foot,
kneeling upon the altar. I presume
Abraham, like a true Father, must
have given his son his farewell kiss,
his blessing, his love, and his soul
must have been drawn out in that
hour of agony toward his son who
was to die by the hand of his own
father. Every step proceeded until
the cold steel was drawn and the

(Concluded on page 105.)



BY

J. EDGAR HOOVER

What Sunday Schools Can Do For Youth*



AMERICA'S Sunday Schools stand as a tower of strength in the fight for a better nation. They are training thousands of boys and girls in the concepts of Christian living. They are showing that the way of God is the only true road in life. Good citizenship is based on the eternal moral law.

Day after day I see the bitter results of the lack of spiritual training—a young man stealing a car, breaking into a service station, stealing money. For him the moral law does not exist. He is interested in only one thing: furthering his own selfish aims. If, in so doing, he violates the law, injures a fellow citizen and rebels against the word of God—what difference does that make, he will say!

The Difference It Makes

It makes every difference in the world. Crime never pays. Many criminals think they can outwit society: "I've planned this robbery weeks in advance." "I've got a new wrinkle. They'll never catch me."

"I'm smarter than the policeman." The answer is no—never. Inevitably, the criminal path can end only in despair, disillusionment and tragedy.

You, as Sunday School teachers and officers, have a truly great responsibility. The youth of America need guidance in traveling along the pathways of life. All too often the road ahead is uncharted. Temptations loom from every side. These youngsters must be taught to discern right from wrong, to know what is true from what is false. This comes from studying the Bible, going to Sunday School and obeying the commandments of God.

You are molding future citizens, boys and girls who, in the years ahead, will become good examples wherever they may go. They will influence others—men and women who perhaps have never gone to Sunday School or church. Good influence, just as bad influence, is contagious. The teachings of the Sunday School, in this way, radiate far beyond the actual confines of the classroom. This promotes good character, integrity and nobility of purpose throughout society. Nothing is needed more in this country than

God-fearing citizens, intent on fighting for what is right and doing their share in making this a better world in which to live.

An Unrivalled Opportunity

In this day when materialism is so rampant, the Sunday School has an unrivalled opportunity to prove to youth that a God-centered way of life is more worthy, noble and enduring than any other. Sometimes the task may seem disheartening. So many other things seem to interfere, to entice away the interests of youth.

But you are teaching the eternal message, which is a guide not only for the minute, the hour or the year, but for an entire lifetime. The task is never hopeless. Nothing you could do would be more rewarding, fruitful and inspiring than working with young people, eager to receive guidance in life.

We in law enforcement, as many other professions, are indeed grateful for the Sunday School. America is what we make it. You, as Sunday School teachers and officers, are guardians of a great heritage. The nation owes you a profound debt of gratitude.

*Written especially for *The Instructor* by John Edgar Hoover, Director, Federal Bureau of Investigation, United States Department of Justice.

Is There a Song Practice on Fast Day?

Song Practice and Fast Day

Q. *Should song service be eliminated in Sunday School on Fast Sunday, when testimony meeting follows immediately after the Sunday School?*

—North Carbon (Utah) Stake.

A. The allotted time for Sunday School is an hour and a half on all Sundays except fast Sunday, when it is an hour, if fast meeting follows immediately after Sabbath School. The time for classes—45 minutes net—is the same for all Sundays. The 15 additional minutes allowed on fast Sundays is for the opening and closing exercises and for going to and from classrooms. Any time saved thereby may be used for the song service, provided it does not encroach on the 45 minutes allowed for class work.

• • •

Paying for Instructor

Q. *There seems to be some difference of opinion in our stake as to which method is proper for paying subscriptions to THE INSTRUCTOR:*

1. *Should the Sunday School officers and teachers pay for their own subscriptions?* or
2. *Is it proper to use Sunday School funds or money provided by the budget for Sunday School use?*

—Moroni (Utah) Stake.

A. Sunday School officers and teachers should buy their own.

• • •

Bi-monthly Union Meetings

Q. *We find it hard to obtain enough material to keep interested*

the members in the music, secretaries, and superintendents' departments in our monthly union meetings. Would it be possible to call these groups into the meetings only once every two months, or could you suggest other materials to keep them interested?

—Kanab (Utah) Stake.

A. Superintendents, secretaries and choristers and organists by all means should meet every month in union meeting. The General Board sends out monthly union meeting suggestions for all three of these departments, and *The Instructor* has helps, too.

• • •

Piano in Sunday School

Q. *What is the policy of the Sunday School on using the piano and organ together for accompaniment?*

—North Carbon (Utah) Stake.

A. The organ alone is recommended by the music committee of the General Board.

• • •

Setting Apart

Q. *Should all Sunday School officers and teachers be set apart when called to serve?*

A. The First Presidency under date of Dec. 9, 1952, advised auxiliary heads as follows:

"The question has been raised as to whether or not teachers in auxiliary organizations should be set apart for their work. We have given this matter very careful consideration, and have concluded that the question as to whether or not teachers in auxiliary organization should be set apart is one that should be left to the discretion of the bishop

or other presiding authority involved.

"We think that all the officers in the auxiliary organizations, stake and ward, should be set apart."

• • •

Adult Enlistment Rolls

Q. *How do we keep the enlistment rolls for the adult classes in Sunday School? Should we divide the adult population of the ward equally among the adult departments?*

A. For record keeping, all enlistment rolls for adult departments should be maintained in connection with the Gospel Doctrine class roll.

• • •

PBO and Projectors

Q. *Our stake is considering buying a slide and strip projector for use in Sunday School work. In the discussion at one of our stake board meetings the question was raised as to whether the Presiding Bishopric helps to finance such a purchase.*

—Portneuf (Idaho) Stake.

A. We understand that the Presiding Bishopric does not help finance the purchase of a film strip projector for Sunday School use. The Presiding Bishopric's Office does assist in helping wards purchase new blackboards, both portable and stationary. Such purchases are made on PBO form No. 47, with the Presiding Bishopric paying approximately 50 percent of the cost.

EDITOR'S NOTE: If you have a question on Sunday School procedure, submit it to your stake or mission superintendency. If this superintendency would like more information regarding the query, then it should be directed to: Question Box, *The Instructor*, 50 North Main Street, Salt Lake City 1, Utah.



In Thy House, O Lord

THEME: The Sunday School worships reverently.

Devotional Prelude:

"When Thou Art Near," Bach, arranged by Schreiner, *Organ Voluntaries*, page 35 (for pipe organ), or

"Our Father Who Art in Heaven Above," Bach, arranged by Schreiner, *Organ Voluntaries*, page 70 (for reed organ).

Song by the Congregation: "Lord, We Come Before Thee Now," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 142.

Invocation.

Song by girls chorus from Course No. 16, "The Gospel Message": "We Love Thy House, O God," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 203.

Introduction by Ward Sunday School Superintendent (three minutes):

Describes program and defines reverence in the house of the Lord.

Suggested Statements on Reverence:

1. It is natural, perhaps, to think of proper conduct as having importance only in social and official circles, but it is likewise natural to assume that certain types of conduct are proper, and certain other types improper in the chapels of the Church.

2. Good conduct is synonymous with common sense. It is more than superficial manners. It is action motivated by a sincere desire to adjust one's conduct so that life will become more pleasant and more beautiful. Good conduct then, in our chapels should make our experiences there more pleasant and beautiful, and more sacred. In this it becomes part and parcel of the Gospel of Jesus Christ.

3. Good conduct always respects the feelings of others. (See Doctrine and Covenants 38:24.) One cannot follow this rule of good conduct and deny the Golden Rule. (See *Matthew* 7:12.)

4. Our patterns of good conduct are concerned not only with feelings of others, but with the rights of others, as well. Most Latter-day Saints attend the various Church services to worship, to meditate and to be instructed in the Gospel. To deny them this privilege in the chapel, through forgetfulness or misconduct, is highly improper.

Song by Chorus of Children from Course No. 4 (Junior Sunday School), "Living Our Religion, Part I": "Can a Little Child Like Me," *The Children Sing*, No. 42.

Talk by a Sunday School Teacher (seven to ten minutes): "Our opportunity to contribute to the success of

the worship service through improved conduct in the house of the Lord."

(Note: The following statements are suggested and may be used in the preparation of this talk, if desired.)

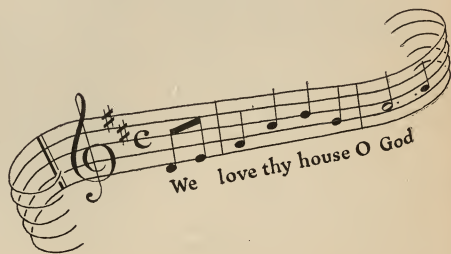
1. The prayers offered in the worship service give the opportunity for communion with our Heavenly Father. During the utterance of the prayers, the congregation has an opportunity to express the fine standard of chapel conduct which devotion to God commands. A courteous consideration of others is always an attribute of high culture and is expressed in a reverent, respectful attitude toward the one uttering the prayer as well as to the other members of the congregation.

2. A bowed head and motionless silence are physical evidence of a prayerful attitude, but if worship is sincere, there must be a mental contemplation of the Savior accompanying the outward act.

3. No ordinance in the Church so deserves a feeling of deep respect, love, and concentrated silence as does the sacrament service. There should be a "feel" of reverence, not because others will see the outer performance, but rather because we are so aware of this beautiful ordinance. During this part of the worship service, we are renewing a covenant to keep His commandments in remembrance of Him.

4. The priests and deacons officiating in the sacrament service have a fine opportunity to set a good example in chapel conduct throughout the entire meeting, but especially during the administration and passing of the sacrament. Poise and quiet dispatch is very much to be desired.

5. The congregation has a definite responsibility in good conduct in passing to and from the classrooms. Loud talk and laughter are as inappropriate and unacceptable in the hallways of the Church as in the chapel. We should enter the classroom quietly and take our seats at once. Do likewise upon re-



turning to the chapel for the conclusion of the Sunday School service.

Musical Selection by a Soloist and the Congregation: "I Know That My Redeemer Lives," Hymns—Church of Jesus Christ of Latter-day Saints, No. 95.

Talk by member of Course No. 12, "History of Restored Church" (seven to ten minutes): "Our opportunity to contribute to the success of a classroom period through improved conduct."

(Note: The following ideas are suggested and can be enlarged upon.)

1. We must assume that all class members come to Sunday School to be instructed in the principles of the Gospel. The cooperative efforts of all, students and teacher, are required to attain this objective.

2. From our own sense of fairness to others we recognize the correctness of a few simple rules of conduct relating to the classroom. Some of them are:

A. We should give the persons presenting the lesson, teacher and pupils, our full attention. We would expect the same courtesy when we were performing.

B. It is unfair to make comments, unless called upon or otherwise given an opportunity, during the performance of others.

C. We must recognize that we are in the process of growing up and that we should act as grown-ups are supposed to act. The degree to which a person is grown-up may be judged by his desire and his ability to work, not to play all the time, and by his ability to make wise decisions. It is a sign of immaturity to whisper, interrupt the speaker, or refuse to attempt to answer questions addressed to us.

Talk by Member of Course No. 8, "Old Testament Stories" (2½ minutes): "We can contribute to good chapel conduct and classroom success if we practice the following":

REMEMBER HIS SACRIFICE

(Concluded from page 101.)

hand raised to the blow to let out the life's blood when the angel of the Lord said: "It is enough."

No Angel Stopped It

But no angel stopped the supreme sacrifice of the Son of God. His Father must have bowed His head and hid in some part of this great universe to keep from looking on the sufferings of His Son. Because

of the great love of our Father in heaven for His Son, Jesus Christ became our Savior and our Redeemer.

"I think of His hands pierced and bleeding to pay the debt!

Such mercy, such love, and devotion can I forget?

No, no, I will praise and adore at the mercy seat,

Until at that glorified throne I kneel at His feet.

WHenever you are in doubt about any duty or work which you have to perform never proceed to do anything until you go and labor in prayer and get the Holy Spirit. Wherever the Spirit dictates you to go or to do, that will be right; and, by following its dictates, you will come out right.

—Wilford Woodruff.

IF there is anything good and praise-worthy in morals, religion, science, or anything calculated to exalt and ennoble man, we are after it. But with all our getting, we want to get understanding, and that understanding which flows from God.

—John Taylor,
The Gospel Kingdom.

1. Keep our speaking voices pleasant and quiet.
2. Refrain from loud talk and laughter in the chapel.

3. Never try to show off.

4. Keep in mind that all Church property is purchased with money or services donated for sacred purposes, and that we have a sacred obligation to maintain it in good repair.

5. Remember to show respect for all class members, particularly the unaccustomed and infrequent attender who may make an error, funny to us perhaps but embarrassing to him, remembering that we laugh with people not at them.

6. If we wish to show real friendship for our classmates, we will do all in our power to contribute to the success of the class and to make sure that our conduct will not mar the spirituality of the occasion.

Talk by Ward Sunday School Organist or Chorister (2½ minutes): "Choosing appropriate music for a worship service and the congregation's response."

The objectives of music in a worship service are:

1. To encourage a reverential atmosphere so that the spirit of God may be present.

2. To provide a form of prayer through which we may utter praise, gratitude, and supplication to our Father in Heaven.

A congregation should be attentive and sympathetic to the musical program, respectful to the wishes of the director.

Closing Song by Congregation: "Thanks for the Sabbath School," Hymns—Church of Jesus Christ of Latter-day Saints, No. 177.

Benediction.

—Committee:

Inez Witbeck, chairman,

Ralph B. Keeler,

Sterling W. Sill,

Delmar H. Dickson.

Oh, it is wonderful that He should care for me,
Enough to die for me!
Oh, it is wonderful, wonderful to me."

—Charles H. Gabriel.

I hope we will realize in the future the sacrifice made by our Heavenly Father and His Son, Jesus Christ, and remember the sacrament as a privilege and a blessing.

YOU can obtain knowledge through repentance, humility, and seeking the Lord with full purpose of heart until you find Him, He is not afar off. It is not difficult to approach Him, if we will only do it with a broken heart and a contrite spirit.

—Joseph F. Smith.

Defects in the "Trial" of Jesus



By Joseph G. Jeppson

IN the trial of Jesus there are at least 15 outstanding defects. One of them was that the case was heard at night. Another was that the case was heard in a private residence.

The law required the Sanhedrin to hold court in the place of Hewn Stones¹ in the daytime and with the doors open.² They also were required to have a day of fasting and prayer after a verdict adverse to the defendant and then to reconsider the verdict.³ And that reconsideration was to take place on a day not later than the day before the Sabbath.⁴ But it couldn't take place in this case because they didn't start the trial until the day before the Sabbath.⁵ So they committed two offenses there, starting the trial too late in the week and the second one was that they didn't observe that day of fasting and prayer.

The Sanhedrin didn't have any written charges; they didn't have any minutes. The prejudiced and biased judges such as Annas and Caiaphas who should have been disqualified were not only allowed to sit, but to preside at the two hearings.⁶

The defendant was not asked to

give his plea of innocence or guilt. Then in the taking of the verdict there were some irregularities which amounted to offenses serious enough to require a reversal had there been a higher court to review their proceedings. The law required them to poll the judges individually for their verdicts. Here they answered in unison.⁶

The law required the younger judges to speak first so that they wouldn't be influenced by the decision of the older and wiser judges.⁷ But here they answered in unison.

The law provided that in the event the verdict was unanimous the defendant should be released as not guilty on the theory that mob psychology had influenced the court.⁸

When you consider the fact that they had 71 judges and at least 23 had to sit on a single case, mob psychology might be very evident if they had no dissenting judge.

Legally, Jesus was free, but physically he was bound and held for Pilate.

Considering the evidence, they had no witness whatever on the subject on which they rendered the verdict, blasphemy.⁹ They thought

they had a confession, but a confession under their law, similar to our law today, was not sufficient.¹⁰

If a man says to the county attorney that he has murdered his wife, a complaint can be filed, but he can not be convicted until it is proven independently that the wife has been murdered and that he can

(Concluded on opposite page.)

ABOUT THE AUTHOR

JUDGE JOSEPH G. JEPPESON allowed us to use this excerpt from his address, "The Prophetic Proof of the Divinity of Jesus Christ," which has been presented many times in the past two and one-half years. This popular speaker spent over three months in research and preparation on the subject before its initial presentation. He is still polishing and refining it.



Judge Jeppson presides as a judge of the Third District Court of the state of Utah. He has been on the bench since 1940. Prior to that he practiced law for 10 years. He graduated with a degree in law from the University of Utah in 1930.

At present he is the instructor of the teachers' quorum, 33rd Ward, Bonneville Stake and chairman of the Explorer committee in that ward.

His wife is the former Zorah Horne whom he married in 1929. They have two children and one new grandchild, Joseph Jeppson, the V.

Whatever he goes into, he does with energy and thoroughness; for example, his hobbies include skiing, amateur movies, hunting and accounting. In fact, he is both teaching and studying accounting at the University of Utah. He considers the latter a hobby as well.

He is a native of Millville and a son of Joseph R. and Christina Mayer Jeppson.

¹Jesus the Christ, James E. Talmage, page 628.

²Trial of Jesus, Chandler, Vol. I, page 102.

³Jesus the Christ, James E. Talmage, page 627-628.

⁴Trial of Jesus, Chandler, Vol. I, 156 and 249.

⁵Trial of Jesus, Chandler, Vol. I, page 296.

⁶Jesus the Christ, J. E. Talmage, p. 643

⁷Jesus the Christ, J. E. Talmage, p. 626.

⁸Trial of Jesus, Chandler, Vol. I, p. 287.

⁹Ibid., p. 102 and 279.

The Sunday School's Contribution in My Life

By Grace Nixon Stewart

It came first in a country Sunday School—the desire to be a Sunday School teacher. I was ten years old.

My Father, James W. Nixon, was stake superintendent. Sunday mornings he would take me with him to visit the various wards of Emery County in Utah. He was an inspiring teacher. I wanted to help young people the way he did.

His lessons were built on Bible texts. One I shall remember always. He read from *John 20:1*. "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre."

Before the class was finished we were aware of a new significance to the resurrection of our Savior. We were conscious of the stones in our *thinking* which block Truth, Light, Happiness, and Beauty. The Stones of Pride, Gossip, of Idleness, Selfishness, Unkindness, Stubbornness. We came to know that the power which rolls these and other stones from our lives is Love. The desire to see only the Spirit of God in every person.

The pages of my father's Bible—now my treasured possession—became very thin and crumpled. He reminded us that it was not a "Sunday book."

My ideal Sunday School teacher applied the Savior's teachings each

day. I never in my life heard him say an unkind thing of anyone. What he asked of his Sunday School classes he practiced in his home. At the breakfast table, after we had knelt in prayer, one of the family would repeat, from memory, five to eight verses of the Bible. Each of us knew which was "our day" and prepared for it. No gossip was permitted in our home.

He would say to his Sunday School classes, "Character cannot be counterfeited. You are what you do, what you say. Remember every action has a consequence. You write your own destiny minute by minute." Always he urged his students to have a worthy purpose in life, and constantly to work toward the achievement of it.

He had a favorite phrase, "Ask God to be your partner." His sense of humor helped. Somehow he felt it was sort of a sin to worry. Said it was doubting the strength of your Partner. When we left his Sunday School class we knew he had helped us to find the strength he found in prayer.

Our home was in Provo, when I became a Sunday School teacher. My objective, inspired by my father, was to give each member of the class a real love of the Bible. This ideal has continued with me. Each week I hear children read beautifully, and with real under-



Grace Nixon Stewart

standing, entire chapters of the New Testament, from memory. They love it. Their interpretation is a great spiritual experience for me. For this, for the example of my favorite Sunday School teacher, I have a humble and a grateful heart.

*Well-known dramatist and monologist Grace Nixon Stewart, of Salt Lake City, received her A.B. Degree from the Brigham Young University, M.A. from Columbia University and L.R.A.M. from London University. Her dramatic training further includes schooling at the Central School of Speech at the "Royal Albert Hall"; University College, Oxford; Philadelphia Rice School of Speech; Northwestern University and Leland Powers School of the Spoken Word in Boston, Mass.

The ability and talent of Sister Stewart have helped to gain her membership in the National League of American Pen Women. For ten years she was a member of the YWMA General Board. While residing in Provo, she taught Sunday School.

Sister Stewart is the wife of DeViri B. Stewart. Their two married sons and one daughter are: DeViri N., James W. and Marilyn Grace, who is studying piano in Paris at the Conservatory of Music.

At the present time Sister Stewart is filling lecture engagements and conducting classes in speech.

DEFECTS IN THE "TRIAL" OF JESUS

(Concluded from opposite page.)

be connected by reason of his confession as the perpetrator of the offense. But a confession alone is not now sufficient and was not then.

They, however, didn't have a confession, they only had the admission of one of the two elements necessary for blasphemy.

Blasphemy has two parts, one is a statement concerning deity and the second, the falsity of the statement.

To state that one was the son of

God when it wasn't true might be false and insulting, but they had to determine whether it was true. Jesus admitted the statement, but he never stated that he had falsely said it. He affirmed the truthfulness of it and did not admit that it was false. So all they had was an admission of one element and nothing on the other except a judicial determination of the fact without evidence.

In addition to that, the other defect which was serious is that the

Sanhedrin itself preferred the charges.¹¹ A judge might have a grievance against an individual and may file a complaint, but he certainly couldn't hear the case. The Sanhedrin preferred the charge, heard the case, rendered the verdict and asked for the death warrant.

In spite of all those defects,¹¹ by many it is still a trial.

¹¹*Trial of Jesus*, Chandler, Vol. I.

¹²*Ibid.*, p. 178.

¹³*Ibid.*, p. 249.

"And of My Words . . ."

TEACHERS: Here are your assignments for class memorization, correlated with the June lessons.

HISTORY OF THE CHURCH FOR CHILDREN

Course No. 6

Remember the sabbath day, to keep it holy.

Six days shalt thou labour, and do all thy work:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

—Exodus 20:8, 9, 11.

OLD TESTAMENT STORIES

Course No. 8

. . . Choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord.

—Joshua 24:15.

THE LIFE OF CHRIST

Course No. 10

For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, . . .

—Luke 9:26.

HISTORY OF THE RESTORED CHURCH

Course No. 12

But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

—Micah 4:1.

*See Course No. 10.

PRINCIPLES OF THE GOSPEL

Course No. 14

And I have a work for thee, Moses my son; and thou art in the similitude of mine Only Begotten; and mine Only Begotten is and shall be the Savior, for he is full of grace and truth; but there is no God beside me, and all things are present with me, for I know them all.

—Moses 1:6.

THAT which we commit to memory belongs to us always. While memory fades through disuse, that which was once memorized is never completely forgotten; it lurks forever in the human mind.

—Alexander Schreiner.

THE GOSPEL MESSAGE

Course No. 16

For I know this, that after my departing shall grievous wolves energe in among you, not sparing the flock.

Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

—Acts 20:29, 30.

PROVING YOUR PEDIGREE

Course No. 20

Let us go on with our records, fill them up righteously before the Lord, and carry out this principle, and the blessings of the Lord will attend us, and those who are redeemed will bless us in time to come.

—Power From On High, Wilford Woodruff, p. 16.

TEACHER TRAINING

Course No. 22

Good teaching is concerned, not only with how the learning takes place, but also with what happens to the learner as it does take place. It leaves the learner better equipped to see his own needs and better equipped to select essential help.

—“Character Education,”
Bulletin of Utah.

PARENT AND CHILD

Course No. 24

Lo, children are an heritage of the Lord: and the fruit of the womb is his reward.

As arrows are in the hand of a mighty man; so are children of the youth.

Happy is the man that hath his quiver full of them: . . .

—Psalm 127:3-5.

TEACHINGS OF THE NEW TESTAMENT

Course No. 26

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

I say unto you, that . . . joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

—Luke 15:4, 7.

TEACHINGS OF THE BOOK OF MORMON

Course No. 28

. . . Wo unto him who knoweth that he rebelleth against God! For salvation cometh to none such except it be through repentance and faith on the Lord Jesus Christ.

—Mosiah 3:12.

Give Them a Project

By Frances C. Yost

WHEN I was asked to teach the First Intermediate Class two years ago, I immediately detected a decided lack of interest in class members. Then, too, little discipline problems sprouted here and there, like toadstools in a mushroom patch. Attendance was fairly good among the regular comers, but many little people in the ward almost never came to Sunday School.

Sister Olive Hatch, my teaching partner, and I solved attendance and discipline problems and seemed to fill each little heart with a deep desire to learn. We give the method of classroom projects or demonstrations a large portion of the credit for this success.

It was the fourth lesson in the course of study, *The History of the Church for Children*. It treated the story of Joseph Smith receiving the gold plates from the hands of Angel Moroni. "What did the plates look like?" I asked. There were vague answers. I remembered going through childhood thinking the gold plates of the Book of Mormon were a stack of round dinner plates made of gold. I determined then and there that none of these little children would go away from my class with the same mistaken idea.

Leave No Mistaken Ideas

"Let's have a gold plate project," I said. Then immediately my inner self said, "Don't be like the teacher in your childhood who promised a little Bible to the child who came every Sunday all year. I never missed a Sunday, but that teacher had forgotten her promise." "I shall see this through," I vowed.

We had the gold plate project. Each child was free to get the help of any member or all members of his family, and to make a facsimile of the plates, or a drawing of the gold plates. Three weeks later we had one of the finest exhibits on the Book of Mormon that one could imagine. The entire Sunday School membership visited our little class where the exhibit was on display after Sunday School.

Since then we have had a number of demonstrations or projects which correlated with the lessons. Lesson No. 41 in the same manual, titled "You, Your Family, and the Pioneers," was excellent material for two projects. For in order to put over the lesson it called for a great deal of outside study. There were 25 important dates in Church history from 1805 to the present time. In another column the student was asked to find out what his pioneer ancestors were doing in the corresponding year.

I turned this lesson into two projects, the first to memorize the dates and what happened on those dates in Church history. The second to fill in family history which took place on those corresponding dates. The children had fun, and gained much from it. In fact, several parents came to me saying that it had started an interest in their ancestry which they had never had before.

Projects Are Fun

We have found attendance projects are fun and reap results. The first one ends in June with an outdoor party; and the second ends in



Diane Lloyd of Bancroft Ward, Idaho Stake, presents her project model of the golden plates to Barbara Cherrett and Karen Peterson, class members.

December with an indoor party. There is a citation for the person, or persons, who have a perfect attendance all during the year at Sunday School.

Our Sunday School class has found fun in projects or demonstrations, and they have learned that the real reward is in the doing rather than in a citation. They have learned the lessons of sportsmanship, hard work and worthy competition, and have worked out lessons in a never-to-be-forgotten way.

To those who might wish to try the project method of teaching, here are some tips:

1. Have the project run for not more than three weeks' duration, except for an attendance project.
2. Let the class work for the joy of doing.
3. Choose projects which correlate on the lesson material itself.
4. If you decide to stage a project, see it through. Make your word worthy, and your promise positive.

My reward for extra efforts in teaching Sunday School is the love of 20 little persons who look up with sparkling eyes, and say, "Mrs. Yost, it's my turn this Sunday to have you sit by me."

SELF KNOWLEDGE

She thought that trouble forced her
To play a martyr's part,
But learned at last that she, too,
Had tortured her sore heart.
—Iris W. Schow.

ABOUT THE AUTHOR

IN addition to her teaching assignments in both the Sunday School and Relief Society of the Bancroft Ward, Idaho Stake, Frances Carter Yost is one of Idaho's more prolific and successful writers. For the local newspaper she writes a regular column and features. Her poetry appearing in the magazine *Different* has been singled out for excellence by the Avalon World Arts Academy. The entire Book of Mormon has been written in narrative verse by her.

Sponsored by the Deseret Sunday School Union, her poem, "An Indian Boy's Discovery," was presented throughout the Church in December, 1943. She has acted as judge of a sonnet contest sponsored by the *Archer* magazine. She is the wife of Glenn F. Yost and the mother of four children. Also, she is historian of the Bancroft Camp of the Daughters of the Utah Pioneers.

—B.O.H.

He Teaches with Tape Recordings

Conducted by Wallace G. Bennett

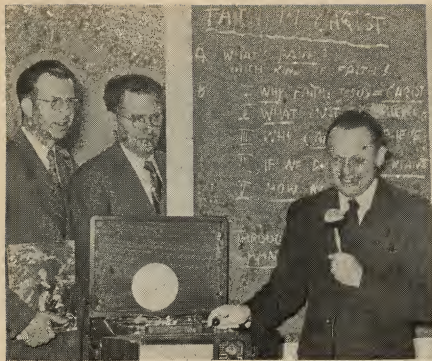


Photo by Ray Kooyman.

Superintendent Reed Clinger, Hillcrest Ward, and Baird Nelson, Gospel Doctrine class president, listen as Dr. Herbert Rona tape records a "Living Bible Lesson."

His Bible Lessons Live

WHEN Dr. Herbert Rona took over the Gospel Doctrine class in Hillcrest Ward, Grant Stake, about nine months ago, the average attendance was approximately 20. Now it averages between 60 and 70. His methods are illuminating; his background, a story in itself.

Dr. Rona types his outlines in advance. He has class members circulate them among prospective members. This is part of his carefully worked-out enlistment program.

He lectures, uses the discussion method, and employs what he calls modern applications of teaching principles. In addition to the blackboard, he uses the tape recorder to illustrate "Living Bible Lessons." His class members do not know which week he will use the tape recorder.

When asked how long he spends studying, he replied, "continuously—for my Sunday School lessons, and for the talks I am asked to give."

Dr. Rona, a Jewish savant, author, and scientist, came from Munich, Germany, but had to skip all over Europe fleeing for his life. He lost his family, except one son, who came to America with him.

After a careful study of the Bible, he set out to find the true Church of Jesus Christ, in New York City. He scanned the list of churches in the classified directory of the telephone book. He had attended 40 or 50 denominations by the time he went to the Manhattan L.D.S. Ward.

He said it was not difficult for him to recognize the truth as taught in the Manhattan Ward, "for I knew what I was looking for." Shortly after his baptism nearly six years ago, he moved to Utah, where he has since resided.

He and his French convert wife, their two small children, and the boy he brought with him from Europe are forging a new life for themselves.

Children Make Booklets

ELVA K. BOWTHORPE, Sunday School teacher of Course No. 4 ("Living Our Religion, Part I") in the Naples Ward, Uintah Stake, has the children make little booklets as a class activity.

Sister Bowthorpe types the lesson titles on slips of paper each week. She brings copies of the memory gems from the lessons. During class the children glue these into their books and memorize the little poems. She also brings pictures illustrating the lessons and stories. Colored drawing paper is used for covers, and white typing paper for pages of the booklets. She gives the pages of the booklets.

In the lesson on sharing the responsibilities of the meetinghouse, there is a little verse that says:

*"This is God's house,
And he is here today;*

*He hears each song of praise,
And listens when we pray."*

For this lesson, Sister Bowthorpe made tiny red chapels with doors that opened, showing the little verse inside. At Thanksgiving she brought each child a sticker of the horn of plenty. She told them that even as the horn was full to overflowing, so our Heavenly Father had given us of the things we need.

The children enjoyed making these little books. The thoughts in each lesson were impressed more deeply in their minds because of the activities concerning them.

Sister Bowthorpe is a housewife and the mother of three children.

Timpanogos Stake Songfest

A highly successful congregation-participation program was held in Timpanogos Stake as the regular Sunday night meeting for the Sunday School in December, according to Ray S. Merrill, stake superintendent. Members of the stake filled the newly completed stake tabernacle to overflowing.

Under the direction of Mary Varney, stake Sunday School chorister, each ward chorister and organist chose a hymn which they in turn worked into a special number. The congregation was included in each number in some manner. A short narration was given before each hymn telling of its origin and its author or composer.

In a union meeting last fall five musical numbers were presented as examples of what an entire meeting could consist of. The sample program was greeted with such enthusiasm that the December date was immediately set aside as the night for the complete presentation.

Dr. LeRoy J. Robertson, University of Utah music department head was speaker. Dr. Robertson lived in Pleasant Grove in his youth. He



Elva K. Bowthorpe

was graduated from Pleasant Grove High School and studied music from the local teacher.

Many requests have come that the program become an annual affair. It brought Sunday School music to the foreground and taught the importance of teaching the Gospel through song.

A Librarian, Plus!

If Junior Sunday School teachers in the Soda Springs Second Ward in Idaho do not ask Edith Ann Lahman, librarian, for teaching aids each week, she contacts the Junior Sunday School coordinator to ask "why." The coordinator will call the teachers, who call Sister Lahman. The result is that good use is made each week of the many visual aids available in the library.

The ward library contains a wealth of material to be used in helping to teach the Gospel. There are maps, pictures, stories, color and flannelgraph materials, and many other aids.

In addition to her other work, Sister Lahman publishes the Sunday School program each week. The programs are sent early in the week, so that by Sunday morning everything is in order.

While a student, Sister Lahman worked in the high school library in Logan, Utah, for a year.



Edith Ann Lahman

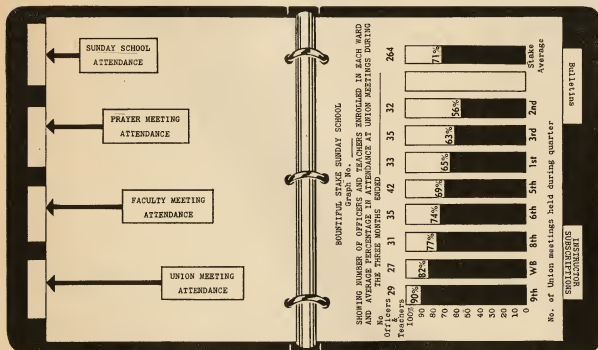
Binders Help Organize

STAKE Superintendent Bernard S. Walker and his assistants, of Bountiful Stake, have developed and distributed attractive three-ring binders, together with appropriate contents for them, as a means of helping ward superintendents organize their work. The name of the ward Sunday School is imprinted in gold on its binder.

The stake publishes thermometer charts showing attendance at Sunday School, prayer meeting, faculty meeting, union meeting, and Instructor subscriptions. Incidentally, five of the eight wards in the stake had 100% Instructor records in December, 1953. The stake average was 92%. Brother Walker expected the stake average to be 100% by the time of the stake Sunday School convention. These charts are filed in the binders in the appropriate sections.

Following the chart sections, is a section in the notebooks for bulletins from the stake superintendency. Some of the bulletin subjects have been faculty meetings, instructions for ordering Sunday School supplies, future meetings, instructions on sacrament gems, and the Sunday School organization project.

In connection with class organization and enlistment work, Brother Walker says the stakes first attendance goal is to have 50% of the stake membership attending Sunday School. They fully expect to achieve this goal. They are organized to do it. Then the goal will be raised a little higher.



To help ward superintendents organize their work, Bountiful stake superintendency distributes bulletins and charts and a three-ring binder to keep them in.

COMING EVENTS

April 4, 5 and 6, 1954
General Conference, Salt Lake
Tabernacle

April 4, 1954
Sunday School Annual
Conference, Salt Lake Tabernacle, 7:00 p.m.

April 5, 1954
March, 1954, Monthly Report
Sent to Stake Secretary

April 18, 1954
Easter Sunday

May 3, 1954
April, 1954, Monthly Report
Sent to Stake Secretary

May 9, 1954
Mother's Day Program

June 6, 1954
Sunday School Sunday Evening
Program

June 7, 1954
May, 1954, Monthly Report
Sent to Stake Secretary

How He Built Attendance

A man who has taught many Sunday School classes in the stakes and missions gave us a few hints on how he built attendance when his good work was brought to our attention. He is Parker Thomas, now residing in Salt Lake City.

Among the places he has taught are Casper and Basin, Wyo.

In Basin he built the class from 20 to 70-80. Many of the people traveled 20 miles to Sunday School.

Each Sunday after Sunday School he started to prepare for the next week's class. During the week he was always on the lookout for material. Then on Saturday he would go over the material again.

Brother Thomas paid special attention to the art of questioning. He tried to keep in mind that newcomers might be embarrassed to answer difficult questions. His questions were never calculated to embarrass.

(Concluded on page 124.)



Parker Thomas



Photo by Otto Done.

In the Florence, Neb., cemetery.

THE pictures for March are reproductions of Avard Fairbanks' sculpture, "The Tragedy of Winter Quarters," and his brother J. Leo Fairbanks' painting, "A Pioneer View of Salt Lake Valley." J. Leo was a gifted artist, teacher of art, and a kindly person of high idealism. The father of these brothers was also an artist.

In January Dr. Avard was awarded the National Sculpture Society's coveted Herbert Adams memorial medal, a distinguished national honor, and was also selected as a fellow of the International Institute of Arts and Letters with headquarters in Zurich, Switzerland, an outstanding international recognition.

The first picture represents the Saints' long trek across the plains; the second, the end of the journey and the beginning of a new life.

"THE TRAGEDY OF WINTER QUARTERS"

THIS sculpture group stands in the once desolate now beautified cemetery of the Latter-day Saints in Florence, Neb., formerly Winter Quarters. It represents a father and a mother sorrowing at the newly-dug grave of their infant child. This is a moving memorial in marble to the 6,000 men, women and children who laid down their lives on the plains, from 1846 to 1868, as they tried to reach Zion. About 600 lie buried in this cemetery.

The cloak-like wraps of the two figures, blowing in the wind, afford opportunity for rhythmic lines and suggest the freezing bleakness of the Nebraska winter.

The hand with strained knuckles holds the shovel that has just finished the bitter task of grave digging. The father's arm around the mother indicates the giving of strength and support and spiritual comfort to the mother.

The bowed heads take a last look at the beloved child. Perhaps they also suggest the spirit of humility in the acceptance of this great trial. Their knowledge that "our God will never us forsake . . ." was the thought in the sculptor's mind as he executed this work.

(Cut out and paste on back of mounted picture.)

(For suggestions on use turn to page 117.)

Colored Picture Article

And Then in Prayer . . .

By Ramona W. Cannon

"A PIONEER VIEW OF SALT LAKE VALLEY"

THE bitter discomforts of fugitive encampments moving west and ever farther west are behind this Pioneer family joined in prayer. The fears, discomforts and trials of the long journey across the plains are ended. For the first time, these Saints are beholding their homeland from the mouth of Emigration Canyon.

Their hearts are flooded with thanks to God. In all humility they offer up a prayer of gratitude. Only the small child does not quite comprehend. Curious and interested, she points out some exciting wonder. How like life!

What did they see—these Pioneers—when the colorful splendor of the broad valley first burst upon their senses?

William Clayton noted the scarcity of timber, but called the site "... one of the most beautiful valleys and pleasant places for a home for the Saints, which could be found." He felt that the soil must be rich and fertile.

Many streams descended from the mountains. One (City Creek) poured out of its canyon and forked: one branch ran west then north; the other ran south a way, then west. Beyond, there was the Jordan River and then a salt lake shimmered in the sun, with its mountain islands. The wide, blue sky arched between the horizons.

Willows grew along the streams and "there were many green patches of rich-looking grass."

In some places it stood more than knee-high to the horses.

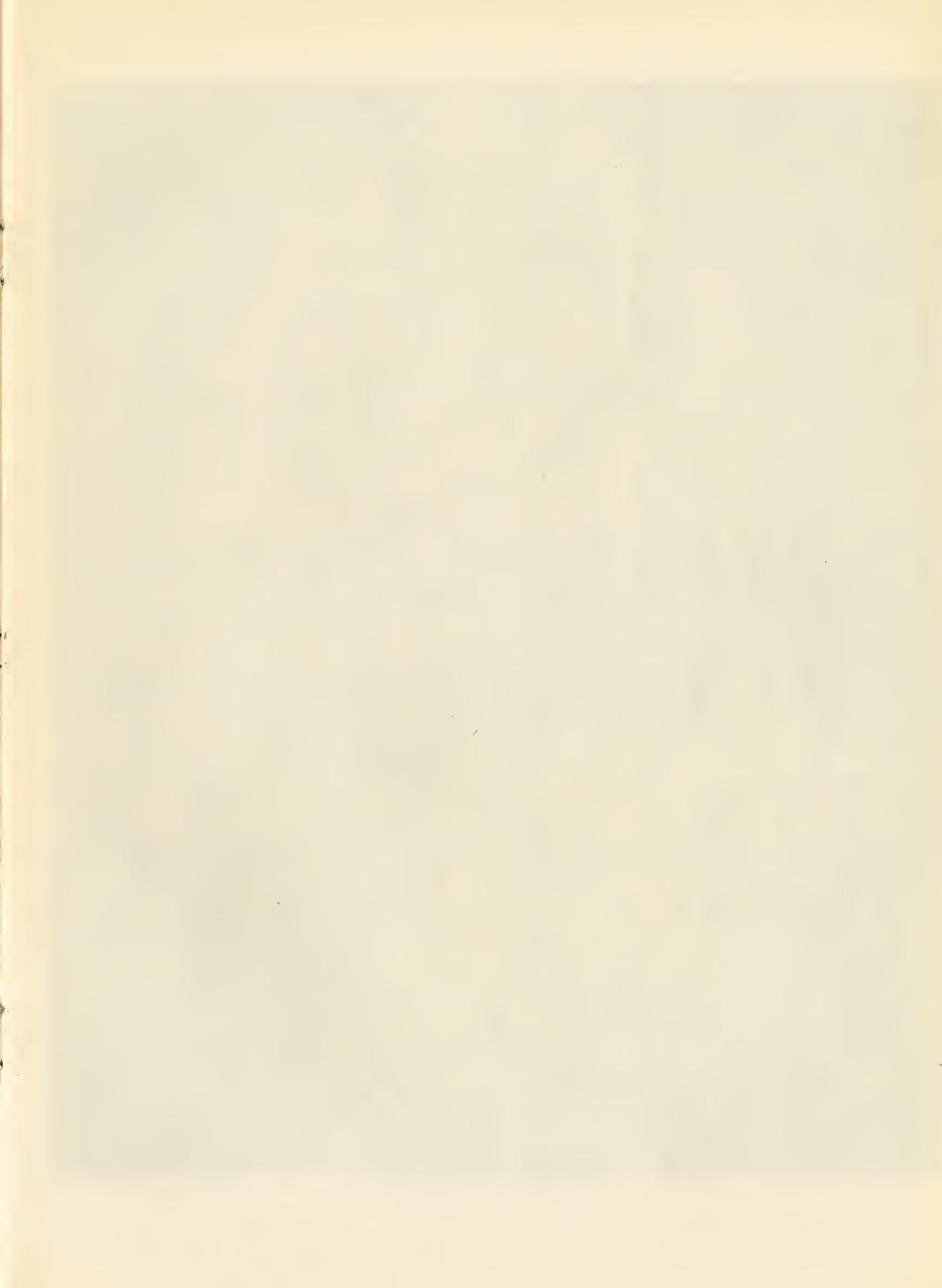
A shout of joy escaped the lips of Orson Pratt and Erastus Snow at their first view of "the promised land."

On July 21, Elders Willard Richards and Geo. A. Smith sent a note ahead "by express" to Orson Pratt, in charge of the advance company. They were to continue to look for a good place to plant seeds, "... until you arrive at some point in the Basin where you could hear the potatoes grow, if they had only happened to have been there." Mechanics were to "fit up" plows, and horses and mules were to be used in scouring the country in every direction for exploratory information.

Within the first few days a dam had been built on the creek to irrigate the ground; acres of land were plowed and planted to potatoes, grains, vegetables and fruits.

And Brigham Young had let it be known that "We will have a clean city and in order."

(Cut out and paste on back of mounted picture.)





BY AVARD FAIRBANKS

WINTER QUARTERS SCULPTURE

D-8177



FROM PAINTING BY J. LEO FAIRBANKS

A PIONEER VIEW OF SALT LAKE VALLEY

D-9191

Entering the Promised Land

By Marie F. Felt

"... Choose you this day whom ye will serve; ... but as for me and my house, we will serve the Lord."
—Joshua 24:15.

It had been 40 years since the Children of Israel first left Egypt. It really ought not to have taken that long to journey from Egypt to Canaan, but God had a good reason for allowing it to be that way. He wanted to train the people in his ways before they entered the promised land. They had lived in Egypt for 400 years and had learned many things from the Egyptians that God wanted them to forget.

Some Israelites liked to worship idols or images as the Egyptians did. They must now learn to worship the Lord their God and none other. Some of them wanted to do only the things that they liked to do. Now they must learn to obey God's commands. Some people grumbled and complained. Others were stubborn and determined. It was necessary for them to learn appreciation, helpfulness, kindness and unselfishness. They must learn to acknowledge the power of God and have faith in Him.

Moses had been a wonderful leader. During all those 40 years he had been very close to God and had served Him and His children well. His greatest desire was to see them settled in their own homes in the land of Canaan. But this was not to be for God had other plans. He wanted Moses to return to Him.

Joshua, the New Leader

Before Moses left, the Lord told him to choose Joshua to be the new leader of the Israelites. He was a man whom God loved and trusted. One day, in front of all the people, Moses laid his hands upon Joshua's head and blessed him that he might lead the people as God would have him do.

Very soon after Joshua became the leader of the Israelites, God spoke to him. He told Joshua to lead the people across the river Jordan and

into the land which He had promised them. Then He said the most wonderful thing of all—something which meant more to Joshua than anything else ever could. He said, "... As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee." (Joshua 1:5.)

When the people were all ready to cross the Jordan River they waited for Joshua to give the signal for them to start. One day early in the morning, Joshua sent word to all that this was the day. He told the priests to go first, carrying the Ark of the Covenant. Following this came the people who marched forward in order, according to the family to which they belonged.

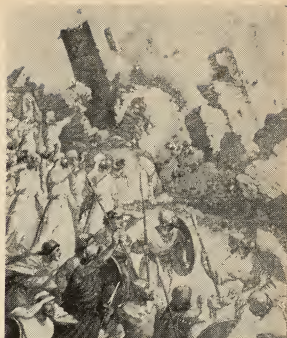
River Rolled Back

As the priests came to the river, they did not stop. God had told them to march right on. As they did this, a wonderful thing happened. The waters of the Jordan River rolled back and did not flow down any more. There was dry ground right through the river bed for all of them to walk on. As soon as they were across, the river began to flow as it always had done.

Now that the people were in the land of Canaan, they were delighted. Never in all their lives had they seen so much good food.

One evening as Joshua was thinking of what he should do next, a strange man dressed like a soldier and carrying a sword came toward him. Joshua asked him who he was, a friend or an enemy. The man answered that he had come "... as Captain of the host of the Lord ..." (Joshua 5:14.) Joshua bowed down. He knew that it must be a messenger of the Lord who had come to tell him exactly what to do.

The next day all the Israelites formed a big parade and marched around the city of Jericho. First came the priests carrying the Ark of the Covenant. Then came the people. They did this same thing for six days. On the seventh day the



And Jericho's walls crashed down.

Lord told them to march around the city seven times instead of one time. "And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city." (Joshua 6:16)

"So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, everyman straight before him, and they took the city." (Joshua 6:20.)

Joshua Gives Final Advice

As the people prepared to establish homes for themselves throughout the land, Joshua gave them this final advice:

"Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.

"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; ... but as for me and my house, we will serve the Lord." (Joshua 24:14-15.)

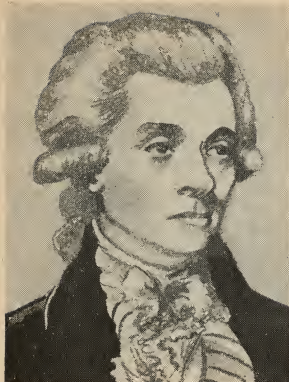
The Bible tells us that the people did remember God and His goodness to them and that they loved and served Him as long as Joshua lived and for many, many years thereafter.

Pictures: Standard Publishing Co.

No. 105, "Joshua, the New Leader."

No. 106, "Crossing the Jordan,"

No. 107, "The Fall of Jericho."



Young Thomas Jefferson.

He Fostered Freedom

By Minnie E. Anderson

For Excellent Quotations

The Heart and Head of Thomas Jefferson, by John Dos Passos, published by Doubleday and Company, \$5.00.

THE *Heart and Head of Thomas Jefferson*, by John Dos Passos, is a stimulating, new treatise of Jefferson's life. Written at mature level, it is deserving of inclusion among the outstanding, recent books.

The author has not tried to give the reader a detailed account of biographical events. Rather he has written from a psychological aspect. He has concerned himself with the "why" of Jefferson's nature.

Though born and educated in the highest plane of early American life, Thomas Jefferson devoted all his adult years to gain equal rights for the common man. He believed that freedom of expression — "free and full liberty of religious opinion" — and equal opportunities for education and rights for prospering, were the inherent right of every individual.

Thomas Jefferson was born in 1743 in the lush virgin country of Albemarle County, Va. As a growing boy he hunted with his father and went with him to survey new sections of uncleared, wooded land. He saw immigrants and colonists pushing their way to the wilderness beyond. Young Jefferson saw the hardships of frontier life.

At 14 his father, Peter Jefferson, died. Being the only son, with several sisters and his mother to care for, he was forced to take the re-

sponsibilities of a man. "Every decision made concerning the huge estate left by his father and the welfare of his family depended on his judgment. With daily exercise of free choice and the all-too-apparent bad results of the wrong choices there began to grow in him that seasoned sense of responsibility for the conduct of his world that was a basic virtue of Jefferson's later life!"

An ardent student of the classics and sciences, Jefferson developed a philosophy of reason which guided his accomplishments. "Freedom meant choice—a man knew how to choose good rather than evil because he had the God-given faculty of reason."

The book ends before the crowning years of Jefferson's life began. Mr. Dos Passos closes the biography as Thomas Jefferson resigns from President George Washington's cabinet as secretary of state. "The world is governed too much," he said, "that government is best, which governs least."

To the Latter-day Saints, Jefferson's efforts helped make possible, because of freedom of religious views, the Restoration of the Gospel on the American continent.

This book, especially appealing to lovers of history, should be an inspiration to all Sunday School teachers. Teachers of the Senior Sunday School classes will find many fine quotations from Jefferson that can be used in Sunday School lessons.

• • •

Recover Those Religious Values

Not Minds Alone, by Kenneth Irving Brown, published by Harper and Brothers, \$3.00.

In his new book, *Not Minds Alone*, Dr. Brown has advanced views that have been formed out of 30

years of experience as college professor and administrator.

While his book is a direct appeal to teachers of our American schools and colleges, teachers of Sunday School can benefit from reading its concrete thoughts and opinions.

The book recalls Jesus' statement that "man cannot live by bread alone"—man's spiritual as well as his physical body needs development.

Dr. Brown urges a recovery of religious values in the schoolroom. He cites the fallacy of "objective" knowledge alone. "Education of youth must be full and complete, all phases of growth must be advanced" if his human resources are to be used to advantage, and happiness and peace become the end result.

Teachers of Sunday School will be interested in these thoughts from Dr. Brown's book:

"Maturity is the inner drive to work and sacrifice for a nobler future for mankind."

"The responsibility of a teacher is: To have complete command of his subject. Have enough enthusiasm that his students will be brought to share his passion for knowledge."

"A teacher must be a creative artist who has some feeling for the dramatic unity of the teaching hour and shall be able to avoid both the pedantry of the too formal lecture and the wayward listlessness of the too informal discussion."

"A great teacher," says Henry Adams, "affects eternity. He never knows where his influence stops."

"The day has passed when science is seen as the sum total of human knowledge."

• • •

With His Bible and Rifle

Jedediah Smith and the Opening of the West, by Dale Morgan, published by the Bobbs-Merrill Company, Inc., \$4.50.

THE great unorganized land that lay west of the Missouri River beckoned many travelers. Some came for gold, others came to explore, and others came to trap for furs. This vast parcel of land did not become a part of the United States until 1848, following the Mexican War.

Dale Morgan has written a worthy book on the life of one of the West's greatest heroes, Jedediah Smith. Mr. Morgan, a student of history and the West, recreated the life of the Mountain West as it existed before the coming of the Mormon Pioneers in 1847.

In 1822 Jedediah Smith read in a St. Louis newspaper that the Rocky Mountain Fur Trading Company was desirous of enlisting enterprising young men to hunt and trap along the upper Missouri and Yellowstone Rivers. General William Henry Ashley and Major Andrew Henry were the owners of that company. Jedediah, courageous, young and full of adventure enlisted. He was 23 years old.

In the seven years following, until 1830 when he returned to the states to enter a new business venture, Jedediah Smith left a network of trails and courageous deeds throughout the Mountain West that is unequalled.

Jedediah, according to the author, carried a Bible and his rifle as constant companions. He was one who never smoked or chewed tobacco and never was heard to utter a profane word. He exemplified in the highest order a true American. Many times he took his Bible out and preached to the Indians and trappers.

His life ended abruptly in tragedy. In 1830 Jedediah Smith sold his fur holdings to Jim Bridger. With a fortune in his pocket he returned to St. Louis and started a freighting business. On his first trip to Santa Fe, through a stretch of country dry from drought, his party ran out of water. After so many narrow escapes, having survived three of the

worst Indian massacres of the West, where courage and high leadership were his best weapons, this seemed not too serious. He left his comrades in search of water; he was never seen again. Reports later proved that he had been killed by a band of Comanche Indians who were waiting at a water hole for buffalo.

Teachers of Courses No. 6 ("History of the Church for Children") and No. 12 ("History of the Restored Church") will find this story of adventure and character excellent background material for these courses.

* * *

Between Money and Respect

"Ways to Safeguard Good Luck," by H. Z. Carr, condensation from *How to Attract Good Luck in Your Life* magazine, published by Simon and Schuster, Inc., \$2.95.

"CHOOSE," life frequently says to us, "choose instantly between money and self-respect." If self-respect is disregarded, then watch out! It is always unlucky to forfeit self-respect.

Everyday life calls upon us to make some choice. Which course of action shall we take? Remember the key to happiness and a lucky life is the will to keep self-respect.

If we lose or injure our self-respect—beware—bad luck will dog our steps. Our minds and bodies do not function clearly if we trample on self-respects.

You cannot keep your self-respect if you lie—or cheat—or steal. Loss of self-respect brings sorrow, it weakens character, and tends to damage all human relations.

* * *

Develop a Positive Outlook

"Help for the Timid," by Robert Tyson, Ph.D., Department of Psychology and Philosophy, Hunter College, *Your Personality* magazine.

between is an unimpressive, unimportant-looking meaty substance which has a mysterious and tremendous power. If this seed is planted under certain circumstances, heat is produced inside.

When this walnut begins to heat inside it produces a mysterious power which breaks that stony shell as though it were paper, and a little

ARE you afraid? Do you continually expect people to think badly of you?

Do you carry your feelings on your sleeve, waiting to have them bruised?

Are you positive things will go wrong before they even happen?

Do you feel you aren't being noticed, that you aren't being given the attention you think you deserve by those who preside over you?

Are you upset over little disappointments?

Does shyness prevent your trying?

Such questions are of importance to Sunday School teachers. If you are guilty of such thoughts they are detrimental to your Sunday School teaching. Instead, change to a positive outlook on life—count your blessings, feel that God and everyone else loves you.

* * *

He Is Interested in You

"Your Business is God's Business," by John Davis, author of "It's All in Your Mind," *Life Today* Magazine.

SO you think that you and your problems are so infinitesimal that God, as Creator of the universe, couldn't possibly have time for such small matters. God is interested in you! You are a significant part of His Creation. It isn't "trouble" to listen to your prayers. He is anxious for your welfare—He wants you to succeed. Your life and what you do with it is of great importance to God's business. And His business should be your business. Do your work well, help Him to succeed.

"Whenever the happy idea comes to a person that the job he is doing is God's job, the new concept is followed by (1) a sense of security, (2) a sense of guidance, (3) a change in personality, (4) a visible change in outward results."

These thoughts will be stimulating for all Sunday School teachers.

AN "INSIDE" JOB*

SUCCESS, like failure, is an "inside" job.

For instance, a black walnut has a stone-like shell. It has many internal stony reinforcements. But in

*From "The Miracle of Personality," address given to the Brigham Young University student body.

shoot works its way through the soil to become a great walnut tree. That is, there is some mysterious power inside of this shell which has the ability to attract out of the soil and the air and the water all of the elements necessary to become a great walnut tree—including wood, and foliage, and blossoms, and fragrance, and fruit.

—Sterling W. Sill.

Are You Planning for Them?

By General Superintendent George Hill

THE graph reproduced below, taken from the Church section of *The Deseret News* of Nov. 28, 1953, shows how Canyon Rim Ward of East Millcreek Stake is studying its course load fluctuation. It shows the population distribution in that ward according to year of birth of its members. This ward is to be highly commended for this study. Each ward in the Church would do well to make and maintain a similar study.

At the 1954 Sunday School conventions a Sunday School sample analysis chart, made from the quarterly reports, usually of the spring quarter of 1953, is used to show the ward population of every ward in the stake and the highest and the lowest number attending Sunday School on each of the 13 Sundays of the quarter. Next, the course population for all courses from

Course No. 1 (Nursery) to Course No. 27 (Gospel Doctrine) and Course No. 29 (Investigators) are given. Below these figures are corresponding figures of the highest actual attendance in each of the courses. Subtracting these from the corresponding course population figures, we get the number of people who should have been in each course but weren't—the number with whom the enlistment committee should be concerned.

These analysis charts oftentimes show large fluctuations between Sunday School course populations. If such fluctuations are not anticipated and provided for, we stand to lose some of our boys and girls as those peak classes move progressively upward from year to year. Those we do not lose may be inadequately taught.

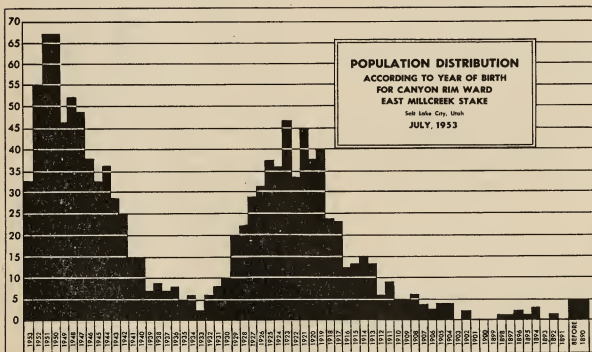
The Canyon Rim Ward graph for

1953 shows 180 children of Course No. 1 age; 104 for Course No. 3; and 70 for Course No. 5, an unusually high Junior Sunday School enrollment of 354. Is it any wonder that under such circumstances overflow Junior Sunday Schools have to be established to care for the children—180 Nursery children in one and 174 Kindergarten and Primary children in the other? In such a ward, the Nursery children would be denied the very great advantage of watching, listening to and learning from Kindergarten and Primary children. However, there seems no better way of handling such a distribution.

The 1953 Canyon Rim Ward Senior Sunday School enrollment would be 64 in Course No. 7; 40 in Course No. 9; 22 in Course No. 11; 15 in Course No. 13; 12 in Course No. 15 and only 8 in Course No. 17 ("The Gospel Message"), a total of 161 pupils for Courses No. 7 through 17.

In 1954 the enrollment would be for Course No. 1, 122; Course No. 2, 113; Course No. 4, 104, a Junior Sunday School enrollment of 339 as against 354 for 1953. The Senior Sunday School enrollment in Course No. 6 would be 70; Course No. 8, 64; Course No. 10, 40; Course No. 12, 22; Course No. 14, 15; and Course No. 16, 12; a total in these Senior Sunday School courses of 223 as against 161 for 1953.

What will the distribution be in 1958 or 1963? Plans need to be made now to care for these children as they pass from course to course in the Sunday School plan of study. Great care should be taken to see that all children are properly accounted for, adequately housed and properly taught.



Do you know what the distribution of your Sunday School students will be in 1958? Are you making long-range plans to take care of them and teach them adequately?

DIVINITY consists in use and practice, not in speculation.

—Luther.

WELL-ARRANGED time is the surest mark of a well-arranged mind.

—Friendly Chats.

HE conquers who endures.

—Persius.

YOU will never "find" time for anything. If you want time you must make it.

—Charles Buxton.

SPRING has come. Lathyrus blooming

Along our paths; the balmy air
Comes in our door refreshing . . .
New life reigns everywhere!

—Sunshine Magazine

Analyze Your Reports

By Richard E. Folland

ON the face of them, your new ward monthly reports tell some very interesting stories. At a glance they indicate the course population (enrollment) and attendance for each class, percent of attendance and other pertinent facts.

Your report sheets will reveal even more enlightening data if you will take a few minutes to analyze them. For example, what is the average attendance of that group studying Course No. 10 ("The Life of Christ") in 1954 as compared with the average attendance of the same group which studied Course No. 8 ("Old Testament Stories") in 1952? If the figure is smaller today than it was two years ago, what are the reasons? Boys and girls in

Course No. 10 today were studying Course No. 8 two years ago. What names appeared on the Course No. 8 roll two years ago? What names are on the Course No. 10 roll now? If today's attendance is lower, what has happened? Where are those boys and girls? If today's attendance has increased, it would indicate progress.

Such information will be helpful to your Sunday School superintendency, and to those guiding the enlistment work.

Here are other questions whose answers may bring out some interesting comparisons:

How many Sundays are classes now given a full 45 minutes as compared with a year ago?

How does the average attendance at prayer meeting this month compare with that of a year ago?

What is the average attendance at this month's union meeting compared with that of a year ago?

What is the average attendance in the Gospel Doctrine Course No. 26 last month as compared with Course No. 27 in a corresponding month of last year?

Such studies which take only a few minutes will produce most helpful data for your superintendency's council meetings.

Secretarial records are most helpful when they are used—used to show trends and conditions which warrant the attention of Sunday School officers and teachers.

AND THEN IN PRAYER

(Concluded from page 112.)

Suggestions for Use:

These pictures can be used in many lessons such as:

"The Tragedy of Winter Quarters"

COURSE No. 1: April 18, "Who Awakens" (The baby sleeping in the earth will awaken to Heavenly Father.) Aug. 29, "Heavenly Father Can Do Everything" (He can make good children who die live and be happy with him forever.) Sept. 5, "When We Experience Pain or Discomfort" (Friends would be especially kind to this father and mother, and Heavenly Father would comfort them.)

COURSE No. 2: Aug. 22, "I Can Pray to Our Father in heaven." (When we have sorrow we need to pray most of all.)

COURSE No. 4: June 13, "Unit III, How Do Our Neighbors Help Us?" (In Winter Quarters they often shared their food and warmth, but especially they gave words of comfort and faith when there was sickness or sorrow.) Aug. 1, "Unit IV, What Lessons Can We Learn from the Life of Heber J. Grant?" (We would not have this beautiful monument if he had not agreed to the beautification of the cemetery, to honor those who died in Winter Quarters and on the plains.) Aug. 22, "How Can We Be Servants of God?" (We must always have faith, whatever happens to us, just as this father and mother did.) Oct. 24, "Unit V, Faith in God is the Light of Our Lives." (As it was with these saddened parents.)

COURSE No. 6: May 2, "Pioneer Life at Winter Quarters." (This monument represents one phase of it, but there was also great faith.)

COURSE No. 10: Dec. 5, "I Am with You Always." (The same promise was for the modern Saints, and it helped this family in its trouble.)

COURSE No. 12: May 23, "Out in the Storm" and May 30, "Camps of Israel." (Describe bitter conditions in Winter Quarters, and consequent deaths.)

COURSE No. 14: July 4, "History and Development of the Church." (Tell of Winter Quarters whase.)

COURSE No. 16: July 11, "New Light Thrown upon the Relationship of Man to God." (What a comfort the new concept of eternal life and everlasting progress must have been to those early mourners!)

"A Pioneer View of Salt Lake Valley"

COURSE No. 1: April 11, "Where They Sleep." (Sleeping in a covered wagon.) April 25, "What They Do When They Awaken." Nov. 7, "Our Family Prayers." (Note this special prayer of gratitude.)

COURSE No. 2: April 25, "I Learn about a Shepherd Boy Who Became King." (Men had to watch the animals carefully on the plains, too. These men did not become kings, but they got the wagon trains safely to Zion.) May 30, "I Learn about the Pioneers." (Tell how they traveled.) Aug. 22, "I Can Pray to Our Father in Heaven." (The first thing this family did, on beholding the valley was to say a prayer of gratitude.) Sept. 26, "Seedtime." (The men of that first company who came into the valley ahead of the others had the ground watered and seeds planted before the last men came into the valley.)

COURSE No. 4: July 11, "Unit IV, What Can We Learn from the Life of Brigham Young?" (He had to think far into the future about safety of wagons, kinds of food that could be carried and prepared on the long journey, how Saints could be protected from Indians, how much seed to carry in these wagons for the future food for the Saints.) July 18, "Unit IV, Why Do Latter-day Saints celebrate July 24th?" (Remind children of the coming of Pioneers on this date.) July 25, "Unit IV, What Are Some Interesting Pioneer Stories?" (The details of the coming into the valley of the first company are not very well known and are full of adventure, interest and courage.) Oct. 24, "Unit V, Faith in God is the Light of Our Lives." (The coming of the Pioneers was an act of very great faith in God. They could not have done without it in their strange surroundings.)

COURSE No. 6: May 23, "Pioneer Transportation." (Show wagons and animals.) June 27, "The Valley of the Great Salt Lake." (Note description in article.)

COURSE No. 10: Aug. 29, "Little Children" (Pioneer children were prized and loved and well cared for, in accordance with the feelings of the Savior regarding children.) Dec. 5, "I Am with You Always." (Tell of the Saints' great belief these days.)

COURSE No. 12: June 6, "This Is the Place." (Describe what each family saw upon entering the valley.)

COURSE No. 14: July 4, July 11 "History and Development of the Church." (Remind students of the trek.)

COURSE No. 16: June 27, "New Light Thrown Upon the Relationship of Man to God." (This new light brought a sense of infinitely greater closeness and understandability and supported the Pioneers in their covered wagon days.) Oct. 17 and 24, "The Gathering of Israel." (The standard method of gathering before the railroad came.)

"How Wondrous and Great"

JUNE, 1954, "How Wondrous and Great," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 146.

FOR CHORISTERS: J o h a n n Michael Haydn (1737-1806) composer of this famous hymn was a musician of worth whose efforts were somewhat unnoticed due to the brilliancy of his inspired brother, Franz Joseph. This favorite old hymn tune is sung in practically all protestant churches throughout the world. Its good qualities include simplicity of structure, limited range

and a melodic line that is singable.

Our hymn for the month is a selection that gives people opportunity to express themselves spiritually; the result being satisfaction in hymn singing. Congregations that sing the four-part harmony will find added interest and enjoyment.

It may be well to direct attention to "key words" found in the text such as: "wondrous," "great," "works," "praise," "just," "true," etc. These words demand a style of singing that is vigorous and dignified, and the conductor's beat pattern is the

principal method of suggesting this interpretation to the congregation. Let us strive to make our conducting more meaningful.

—Vernon J. LeeMaster.

FOR ORGANISTS: Every director and every organist will be striving with might and main to achieve a feeling of energetic expression in this hymn. Some, unfortunately, step on the *accelerando* pedal when they wish a feeling of power, and will run away with themselves and the music. The better way is to consider the recommended metronome indication, which suggests an expansive, large rendition.

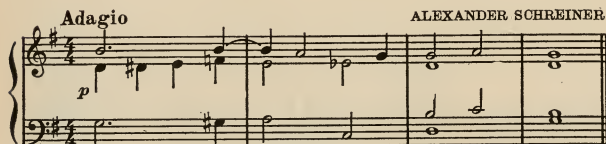
This is one of our *marcato* type of hymns, the opposite of the smooth *legato* type. Play the chords very slightly separated to give each a feeling of marked accent. We shall, of course, expect the chorister to give his baton direction in a similar "marked" non-*legato* style.

This hymn sings of the "Lord, wondrous and great" in a powerful style. Let us lead then our congregations by a like presentation of it on the organ. Draw the stronger stops, open the shutters, and play with good courage so that the sound may envelop every weak mortal, to buoy him up, give him new courage, and chase all timidity from our midst. The Lord is our strength and our fortress. We can do all things through Christ who strengthens us (*Philippians 4:13*).

—Alexander Schreiner.

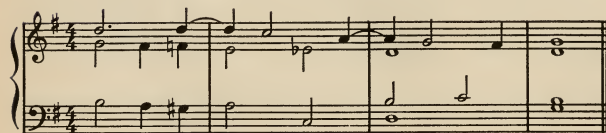
Sacrament Music and Gem

For the Month of June



SACRAMENT GEM

JESUS said, "... A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."



A STRANGER?

"If after kirk ye bide a wee
There's someone here wad
speak to ye.

If after kirk ye rise and flee
We may seem cold and strange to
thee.

The one that's in the bench with
thee

Is mayhap just as strange as ye."

—From an Old Chapel Wall.

A Bishop's Bookcase *Grew!*

By Pearl Allred



Sister Ellen Collins seated at desk is sorting pictures to return to file; Sister Elizabeth Stewart, teacher trainer, is selecting a map from specially constructed case.

THIS is the story of a bookcase in a bishop's office that grew into a library. It might have stayed right there, serving in its very limited way the needs of teachers and members of the Tenth Ward, North Weber Stake at Ogden, Utah, had it not been for the imagination, tenacity, and just plain muscle of a little group of determined people working together.

It all started back in 1945. Sunday School Superintendent Ronald T. Harris suggested that a few up-and-coming members in his group might sell subscriptions to the *Deseret News*, and thereby amass enough funds to buy a modest, but much-needed stock of reference books for the use of teachers. The challenge was accepted. Before long \$147.50 was collected for the initial purchase. Ellen Collins, who admits she thought the whole project a rather shaky one at the time, was sustained as librarian.

She, with the help of other willing and interested persons, has brought to pass in a quietly efficient way what seemed impossible at the outset. Sister Collins decided soon after her appointment that the bishop's office was not the ideal spot for even the nucleus of a library. As a result, a resolute search was begun.

Put Dead Space To Work

It was not easy to find unused space in a comparatively old building which seemingly serves to its full capacity. But Sister Collins and her husband covered the place inch by inch until they came upon the only "dead" space in the meetinghouse. It was a tiny storeroom which had nothing to recommend it, but the fact that it did offer housing for the original shelf of books and the miscellaneous contributions which had now begun to come in. Brother and Sister Collins observed the dust, the cobwebs, and the accumulated debris of years. Then they rolled up their sleeves and went to work. Soap and water, followed by a good coat of paint, worked wonders. But the big job still lay ahead. The lone bookcase brought down from the bishop's office seemed hopelessly inadequate in its new surroundings. Then John M. Pedersen donated two shelves and Brother Collins hung them firmly in place. That was a start.

Somehow, little by little, the necessary things were added. A scarred and ancient desk was pressed into service. The picture collection, which had now overflowed the orange crate in which it was originally

stored, was classified and moved into the compartments of sturdily built picture boxes especially designed for the purpose. Meanwhile, friends of the struggling little library brought in whatever they thought would be useful — blackboards, books, pictures, and maps. The bishopric purchased other supplies as their need was recognized.

New Possibilities Found

It was not until 1948—three years after the clean-up job—that new possibilities were discovered. A wall was torn down to enlarge the room. Brother Collins, with the help of Brother Lee Murdock, a skilled carpenter, and a group of Sunday School teachers, built shelves and tiers of roomy drawers into the space made available. Other ward members generously contributed their time and effort to the project. Among them was George Hill, who spent part of his noon hours and evenings laying the green linoleum which has so pleasantly transformed the rough desk top and counters.

Now, with new space available, bound volumes of the Church magazines, Standard Works, histories, and source books of many kinds could be classified, labeled, arranged on the shelves and made ready for circulation to ward members, as well as to teachers. The spacious drawers proved the answer to the Junior Sunday School teachers' ever-present need for a place to store their supplies—crayons, paper, paste, and cut-outs.

Custom-made Map Drawers

Last December a carefully-designed cupboard was built into the library, providing not only additional bookshelves and a "custom-made" drawer for maps, but a generous amount of storage space for easels, charts, boxes, and other bulky materials.

A record player and a sizeable collection of records has helped to round out the facilities.

The Tenth Ward library which started, in a sense, as Sister Collins' "baby," is growing up. It could never have survived, she maintains, had it not been nursed along by such loyal workers as Carol Wood and Renee Ballinger, both past assistants, and by Vera Nelson, who shares, at present, the responsibility of keeping the library functioning not merely on Sundays, but throughout the week.

Together, the librarians maintain a pleasing refuge for those who need not only a convenient source of supply for teaching aids and books, but a quiet place to study and invite the soul.

(Concluded on page 127.)

A Sunday School Teacher's Code

BY WILFORD D. LEE

EDITOR'S NOTE: Some of the outstanding teacher training in the Church has been done in recent months in Orem Stake (near Provo, Utah), where Lee R. Ross is stake superintendent, and Wilford D. Lee is stake teacher trainer.

Elder Lee is assistant professor of English at Brigham Young University, and for some time has been an instructor in teacher training in the university's religious education division.

He wrote this Sunday School Teacher's Code for Orem Stake, but *The Instructor* Committee liked it so much, it is printed here for the entire Church.

THESE suggestions can be used by teachers in preparing lesson plans. Why not attach this sheet to your lesson manual?

Learning means ---

1. Every teacher must know what it means to learn. To learn means:

- To get knowledge: Knowledge is the raw material out of which other learning is built. However, merely getting knowledge is not true learning.
- To develop behavior patterns: It is necessary to live the Gospel actively, not merely to know it. Students have not really learned until they have habits and mental or physical skills. Example: it is one thing to know about tithing, but one has not learned until he actually pays tithing.
- To develop attitudes: An attitude is a feeling either for or against a person, principle or thing. The attitude stimulates and guides action. If positive and pleasant attitudes are attached to knowledge and behavior patterns, the child will act favorably. If the child develops antagonistic attitudes, he will reject the principles even though he has information about them.
- To develop concepts, principles, standards, ideals, and appreciation: Not until the teacher

er has helped the student to acquire all of these can he say that real learning has taken place.

How Children Learn

2. Every teacher must know how children learn:

- Children learn by doing the thing which they are to learn. They learn to cooperate by co-operating. They learn to obey by obedience.
- It is the teacher's job to create experiences which will give the children practice in doing the things which the teacher wants them to learn.
- The experience must be pleasant so that the child will desire to do the action again and again; thus the behavior pattern is established.

Methods fit Objectives

3. Every lesson must begin with a worthy and worth-while objective: Teachers should work out long-range, course, and immediate objectives.

- Long range objectives: Every teacher should have in mind the habits and principles which she would like the child to achieve when he is an adult. Examples: to marry in the temple, to go on a mission, to pay tithing, to live the Word of Wisdom, to become an effective parent, to become a leader in Church activity, etc. These objectives give direction and purpose to all teaching. Every teacher should write out a set of long range objectives to guide her own teaching. They should be worthy and desirable.
- Course objectives: The teacher

should write out a set of behavior patterns, attitudes, principles, and concepts which she wishes her children to achieve by the end of the course.

- Immediate objectives: Every teacher should have an objective for each day's work. They should be stated in terms of habits to be practiced. These activities accomplish the course and the long range objectives.

Start with Problem

4. Every lesson should begin with a problem:

- The objective should be translated into a problem which will start the children thinking. With little children the problem is often not stated but worked out in the activities of the day.
- The problem should be interesting to the child.
- It must be consistent with his age level.
- The problem should be general enough to encompass the subject matter and suggest many sub-problems.

Connect with Present

5. Every lesson must be tied in with the "here-and-now":

- Children are not interested in things which happened a hundred, a thousand, or two thousand years ago unless the teacher connects them up with present-day life.
- The problem should be stated so that it includes the subject matter of the lesson, and also so that it contains a general principle which applies to both then and now. Example: Book

of Mormon, Subject matter: Nephi and his brothers return for the plates. Objective: To help children to cooperate in family life. Problem: What effect does successful cooperative living have upon one's learning to live the Gospel? Sub-problems: What causes family strife? How can boys and girls reduce family difficulties? How much democracy should there be in families? etc.

Make Problem Interesting

6. Every problem must be interesting to the child:

- a. Interest is the central principle in learning. Without interest, learning takes place slowly if at all. If learning does take place and the child is unhappy at the time, he will often act opposite to the teachings.
- b. Many things are interesting to the teacher which are not interesting to the child. It is dangerous to introduce material which is not interesting to the child merely on the theory that they *should* be interested in it. Either select material which is interesting, or use special devices to make the material interesting to the student.

Have an Objective

7. The method should suit the objective and the problem:

- a. If the objective calls for learning a behavior pattern, the method must give them an activity which will give them practice. Reading or lecturing actually prevents them from accomplishing the behavior pattern. Children learn by doing, and reading or lecturing usually prevents them from doing.
- b. Stories help the child to experience vicariously, and for that reason they are good if used in moderation. However,

filling up a period by telling story after story is a bad practice.

- c. Since little children learn almost exclusively through physical activity, the method must include constructive play.
- d. Older children learn well through the problem-discussion method. This method should be varied with supervised study, panels, reports, projects.
- e. Every teacher should take advantage of the activities of the home, the neighborhood, the school, and the community as training ground for students. Examples:

1. Behavior pattern to be set up—community service. Activity: Organize a carnival to raise money for new chapel.

2. Behavior pattern to be set up—to live honestly. Activity: to act with complete honesty in the home for two weeks, in the school for two weeks, on the playground for two weeks. Each Sunday have a ten minute report period so that each student may tell how he is getting on.

Materials fit Objectives

8. The materials must be abundant and suited to the objective to be accomplished:

- a. Since little children learn through physical and emotional experience, they must have the materials necessary for carrying out those activities.
- b. The textbook should be considered a source of information.
- c. Clay, dolls, doll furniture, scissors, paste, construction paper, old magazines, twine, newspapers, pictures, flannelboards, and props of all sorts for dramatizations should be available for all teachers of young students.
- d. In addition to these, globes, maps, charts, books, etc., should be available in the Sunday School library for use in

the intermediate and the advanced classes.

Check Surroundings

9. Building and furniture:

- a. Children learn best when they are comfortable and can move around.
- b. Since children in the Junior Sunday School learn almost exclusively through physical experience, they must have room for constructive play.
- c. Superintendents should either allot the larger room to the younger children or divide the classes so that there are fewer children to each room. The General Board suggests 20 square feet per child.
- d. Floors should be clean and warm so that children may play on the floor without harm.
- e. The rooms should be light, warm, and pleasant. Teachers are in direct competition with the child's home living room on Sunday morning. Many children prefer to stay home where it is pleasant rather than come to a dark, dingy, uncomfortable room. If we want children to come to Sunday School, we must draw them. We cannot drive them.
- f. The furniture must be suited to the child. No adult would come to Sunday School and put up with furniture such as that given to the children. The little child cannot defend himself and must put up with what is provided, but children develop attitudes from unpleasant experiences which eventually drive them away. This accounts for many of the people who are indifferent to the Gospel. If the child is conditioned pleasantly he will continue to want to come to Sunday School.
- g. Bad discipline is usually a reaction against unpleasant conditions in the classroom. It is often due to conditioned reactions from past unpleasant experiences.

WE are living eternal life, and our position hereafter will be the result of our lives here. Every man will be judged according to his works, and he will receive only that degree of glory that he has earned.

—George Albert Smith.

THE world is a looking glass, and it gives back to every man the reflection of his own face. Frown at it, and it in turn will look sourly upon you; laugh at it and with it, and it is a jolly, kind companion.

—William Makepeace Thackeray.

It is great—and there is no other greatness—to make one nook of God's creation more fruitful, better, more worthy of God; to make some human heart a little wiser, manlier, happier—more blessed, less accursed.

—Carlyle.



Pupil Activity Is Important

Junior Sunday School

"HURRY, Mother," said John. "Please help me comb my hair so I won't be late for Sunday School. I want to be early so I can sit in front then maybe Mrs. Johnson will let me hold one of the streamers from the sun while we sing, 'Jesus Wants Me for a Sunbeam.' Mrs. Johnson lets us do such nice things when we sing."

Mrs. Johnson knows that pupil activity is important. She knows "the child . . . unhampered . . . is driven constantly by that little fire burning inside him to do, to see, to learn . . ."¹

Junior Sunday Schools are organized to provide activities that meet the needs of young children. By participating in these activities they enjoy greater leadership roles and the worship service has more understanding and meaning for them.

Worship Service Activities

"A child wants to be with others; he wants to be like others; he wants to be liked by others; and he wants to do what others do. He wants to

participate in something that he and his group feel is important."²

To every coordinator is given the challenge of helping the child learn by providing activities through which the child can gain satisfaction from sharing in group activity.

Participating in prayer is an important activity of the worship service.

"We learn to do by doing."

—John Dewey.

ice. Before the prayer is offered there should be some activity to create a readiness for the prayer; let us sit tall; let us fold our arms; close our eyes and bow our heads. The coordinator might say, "Do what I do and then we will be ready for the prayer."

Listening is an activity. The group can be brought into listening by leading questions such as: "How did Helen address our Heavenly Father? What did she thank Him for? What did she ask our Heavenly Father to help us do?"

Singing is an activity of worship. Children love to sing. They listen to music and *respond* to the mood or

rhythm of it. Using dramatization and a variety of visual aids, music becomes a way of *expressing* love and gratitude for the child toward his Heavenly Father.

Partaking of the sacrament is an ordinance that emphasizes activity or the *doing*: . . . "Do this in remembrance . . . that they do always remember . . ."

Activity in the Classroom

Pupil activity is so important in the learning process that lesson manuals are planned to provide a great variety of activities during each lesson.

A wise and understanding teacher will plan for pupil activity. She will not monopolize all the time, but will remain in the background, acting as a director of pupil activity, realizing that children learn what they actually do.

Class manuals, *Sunday Morning in the Nursery* and *Growing Spiritually*, introduce each lesson with a conversation period. *Living Our Religion* calls this conversation period "the approach into the lesson."

¹I Learn from Children, Caroline Pratt.

²Fostering Mental Health, Catharine Conradi.

Children are brought into activity immediately by talking about their experiences and discoveries.

Children of Junior Sunday School age are physically very active. It is impossible for them to sit still very long without becoming restless. Opportunity to move about should be part of the lesson planning.

Dramatization, action plays, quiet rhythms and games, looking at and handling objects, getting out and putting away materials, retelling stories with pictures, flannelboard and groove board figures, drawing and singing give children a chance to move about.

All activity should grow out of or be focused around the lesson.

Activities that Develop Child

After each lesson in the manuals are found activities aimed to have the lesson become part of the children's daily living. These are the testing activities of the lesson. Lessons about saying and showing thankfulness should provide opportunities to show a spirit of thankfulness. Lessons on friendship should be accompanied by acts of friendship. After discussions on reverence in the chapel, teachers should guide the children in activities that result in reverence.

In the Thirteenth Article of Faith "the Latter-day Saints declare their acceptance of a practical religion; . . . Religion without morality, professions of godliness without charity, church membership without an adequate responsibility as to individual conduct in daily life, are but as sounding brass and tinkling cymbals

—noise without music, the words without the spirit of prayer."³

³*The Articles of Faith*, James E. Talmage, p. 429.

NEXT MONTH'S ARTICLE

NEXT month's article will be "Lesson Planning" by Margaret I. Kitto.

SACRAMENT GEM

When we take the sacrament
We promise to obey,
And love and follow Jesus,
In all we do and say.

Junior Sunday School

SONG OF THE MONTH

for June

"CAN a Little Child Like Me,"
No. 42, *The Children Sing*.

We cannot overemphasize the importance of being thankful for all the things we enjoy in our lives. We are all inclined to take our blessings for granted. Our song of the month can help us teach the children ways in which they can show their thanks for all the blessings they have.

Children are sensitive to their surroundings. They particularly welcome the beauties and joys of summer: ". . . the fruit upon the tree, the birds that sing of thee, the sunshine warm and bright, the day and night, and the joyful work we do." As you present this song, it might be more meaningful to discuss the second verse first. With pictures or a flannelboard you can show these joys of summertime for which we

are truly thankful. There are such pictures in the various Junior Sunday School picture packets. As the children attempt to sing, show pictures of the various things mentioned, in the order in which they appear in the song. This will help the children learn the words more rapidly.

After you have discussed briefly the second verse, then discuss the first verse which tells us the ways in which we can show our thanks to our Heavenly Father. Then as you sing the song to the children, the verses can be sung in the correct order, but the words will be more meaningful to the children.

We are inclined to sing this song rapidly. Sing it slowly enough so that words can be clearly pronounced and understood.

—Beth Hooper.

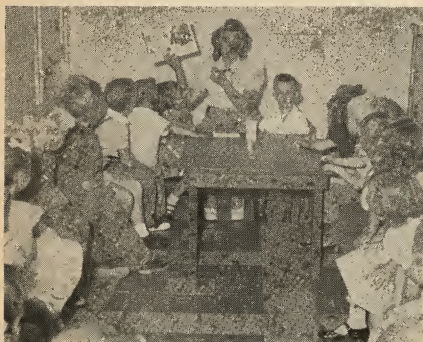
IDEA EXCHANGE

Undisturbed Classrooms

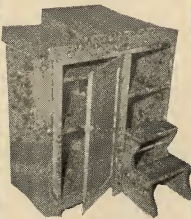
SUPERINTENDENT J. LEO Meacham of the South Box Elder Stake Fifth Ward reports the following achievement:

"We have a large ward with a membership of 935. Our chapel is small for a ward of this size, even with the amusement hall being used as a Junior Sunday School meeting place.

"As our need for more room became critical it was decided to excavate from under the present building; so basement rooms were made. This work was done by the members of the ward. Tile has been laid on all the floors, the entire interior painted, as well as other items



This Junior Sunday School class and teacher of the Fifth Ward, South Box Elder Stake, are meeting in new room for first time.



A junior-size pulpit was built.



Coordinator and secretary, Erma Parker and Edna Bell hold picture taken from new files.

such as pictures and painting done by the Sunday School officers and teachers. Some special jobs such as the manufacture of furniture and hanging doors were done by the skilled workers of the ward. Now the Gospel can be taught to our young members, in undisturbed classrooms where reverence is practiced."

• • •

QUESTIONS FROM THE FIELD

QUESTION: *The Junior Sunday School manuals encourage the use of music in teaching a lesson. In our ward five class groups are arranged in a large room which is our room for the devotional period. Is there a way in which we could have music in our class without upsetting the other four groups?*

Answer: Your situation is, of course, more difficult than if you taught in a single classroom, but is comparable to that of many Junior Sunday School teachers. It is fine to know that even with your arrangements an effort is being made to teach the Gospel through the use of music. Would these ideas offer some possibilities?

If a song would forward the lesson, it might be softly sung by the teacher; or the entire group might quietly sing it listening carefully for the story the words tell. If neither of these plans would be wise to follow, the teacher might hum the melody after she has recited the words to the class. In this way children would catch the message of the song and also become familiar with the melody. They might even join in on the humming. Another time a song might just be displayed and children hear or read the title and the teacher recite the words.

In like manner simple rhythms and dramatizations may be worked into a lesson even when the teacher works in a crowded situation.

—Eva May Green.

NOTES FROM THE FIELD

(Concluded from page 111.)

barrass. If persons tended to monopolize the discussion, he would talk over the problems involved with them individually outside the class session. In this way he built up a fine spirit among the class members.

ENRICHMENT MATERIAL

A Story for Telling

SUSAN'S SPECIAL DAY

SUSAN opened her big, brown eyes to find the sunshine streaming in through her window. "Oh, goody," she said. "This is a perfect day. I must hurry for today is Sunday and it is a very special day for my family."

Do you know why this was a special Sunday? It was special because



Susan's feet danced merrily along.

Susan's daddy, mother and wee baby sister were going to Sunday School. Then after Sunday School they were going to stay to fast meeting so that baby sister could be blessed and named.

Susan got out of bed and knelt down by its side and thanked Heavenly Father for this special Sunday. Then she hurried to the bathroom, brushed her teeth and washed her face and hands. She combed her hair and tied a pink hair ribbon on it. She put on her stockings and her best shoes and last of all her pretty new pink dress that grandmother had sent her for her birthday.

Then she hurried downstairs to wait for mother and father. She

knew this was the Sunday they didn't eat breakfast but fasted and gave the money to the bishop to help someone in the ward. She arranged the chairs for morning prayers, smoothed out her dress and sat quietly down.

"Hurry up, mother," she called. "It's nearly ten o'clock. We can't be late today. Is there anything I can do to help you?"

At last everyone was ready, and away they went. Susan's feet danced merrily along as she went to Sunday School.

Baby sister caused lots of excitement for everyone wanted to see her and everyone asked what they were going to name her.

Susan watched the clock. How slowly the hands seemed to move. "Hurry up, you old slow poke, get to eleven, please — please — please," she said to herself. At last it was eleven o'clock. Susan and her family went into fast meeting and sat down. Baby Sister was sound asleep.

Susan was such a big girl at Church. She sat up, folded her arms and didn't talk at all. She liked to go to Church with mother and father. She liked to be quiet in Heavenly Father's house for she loved Heavenly Father.

Daddy smiled at Susan. He knew how happy and excited she was because now it was time for him to take baby sister up in front. The bishop and Brother Jensen helped hold the baby while daddy gave her a blessing and named her Nancy Camille.

Susan felt very grown up for mother let her hold Nancy while she and daddy bore their testimonies.

A very happy, tired little girl knelt beside her bed that night. She thanked Heavenly Father for this special day and for Nancy and her wonderful mother and father. She was sure they were the best parents in the whole world.

—Camille W. Halliday

HOPEFULNESS

THERE'S always a burst of sunshine

After a shower of rain;
There's always a time of happiness

After a spell of pain;
May the guardian angels watch you

With a vigil not in vain,
For the Great Outdoors is waiting

To welcome you again. —Anon.

The Holy Ghost

His rays of living light shine upon the contrite, and give them communion with the Father and the Son.

By Oscar W. McConkie

God the Father presides over all things pertaining to the heavenly order. Jesus Christ is his only begotten Son, and is the Creator, our Redeemer, in whose name all things pertaining to the way of the Lord are done.

The Holy Ghost is a personage of spirit, in form like the Father, and "acts in Christ's stead," under direction of the Father and the Son. All revelation establishes the separate existence of the three. The Holy Ghost dwells in the presence of the Father and the Son, and bears witness of them.

The term "Holy Spirit" is a name of the Holy Ghost. The three members of the Godhead, the Father, Son and Holy Ghost, are knit together in voluntary concert in all their purposes. The Father and the Son have separate bodies of flesh and bones. The Holy Ghost is a personage of Spirit. Each exercises agency in righteousness. Both the Son and the Holy Ghost do all things agreeable to the will of the Father, who governs without compulsive requirements.

Faith and Repentance

The Holy Ghost is withheld from men until after they desire the truth. When they seek righteousness with their whole hearts, repentance sets cleansing processes in motion within

their bodies, and the Spirit of the Lord prepares the flesh to receive the Holy Ghost.

When such a person accepts the law of the Gospel, and continues to obey it with a contrite heart, he is a candidate for the companionship of the Holy Ghost. Thus, the Holy Ghost waits for the Spirit of the Lord to awaken the desire to repent, and waits for one to firmly resolve to permanently co-ordinate all his powers to exile every evil, and to keep all of the commandments of the Lord. Thus, it is through faith that the Holy Ghost crowns the faithful with a brilliance of God's glory, and teaches knowledge that is above all other learning, and enables the righteous, because of the Son, to gain a peaceful state of existence, and to have intimate relationships with God and Christ, which is the end of all profitable search.

The personage of the Holy Ghost, like the personages of the Father and Son, can only be in one place at one time, but his power and intelligence are omnipresent. His rays of living light shine upon the contrite, and give them communion with the Father and the Son, and stamp the name of Christ upon all who accept him, and knit their hearts together in love and understanding. His allegiance is to the Father and to the Son. He is a bearer of their righteousness, and reveals to men all things that the Father and the

Son are disposed to entrust to men. He is perfect, hence, is unchanging, and "is the same yesterday, today, and forever." He proclaims the wisdom of God, and bears more powerful witness than all others. The law that governs him is fixed. The principles of righteousness are everywhere the same in all ages. The Holy Ghost makes the requirements of the kingdom of God plain to the faithful.

The scriptures use the term "Holy Ghost" for both the "personage" and the "power" of the Holy Ghost. The personage of the Holy Ghost is not omnipresent, and may properly be referred to as "he." The "power" of the Holy Ghost is omnipresent, "throughout all the works of God," and is properly referred to as "it." "... Blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost." (3 Nephi 12:6), which is the "power" of the Holy Ghost.

The "personage" of the Holy Ghost does not "fall" nor "sit" upon any. The "power" of the Holy Ghost generally falls with calmness upon those who are of Israel; but upon some, as of Gentiles, its cleansing power may show signs of energy. Thus, the grace of Jesus Christ accomplishes the redemption of man, and an inheritance is obtained because of Christ through the holy spirit of promise, which is the Holy Ghost.

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The Gift of the Holy Ghost

"There is a difference between the Holy Ghost and the gift of the Holy Ghost." The gift of the Holy Ghost is the right to have, when one is worthy, the companionship of the Holy Ghost. It is a perfect gift, the greatest that can be bestowed in the present world. Contriteness is antecedent to it, and no inventible plan or rite can make it available, except in the way appointed. God is the sole fountain from whence the Holy Ghost can be derived. None who nurture iniquity can have the Holy Ghost.

Belief and faith in God, coupled with repentance, are necessary to the gift of the Holy Ghost. They are evil who make or leave the mind unwilling to dip into God's reservoir of learning, and who do not use the force of the will to quell rebellions against divine truth. Those who reject the gift of the Holy Ghost fail to comprehend God's theme of the universe, and encase themselves in darkness, and alienate themselves from divine riches.

The gift of the Holy Ghost is bestowed by the laying on of hands, which priestly ordinance was carefully preserved from the Adamic dispensation, and was fully understood in the Meridian of Time. "... When Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." (Acts 19:6.) Peter and John saw the triumph of their faith, when they "laid their hands on them, and they received the Holy Ghost." (Acts 8:17.)

After baptism, Alma "clapped his hands upon all them who were with him," and "they were filled with the Holy Spirit." (Alma 31:36.) And Jesus "spoke unto his disciples, the twelve whom he had chosen, as he laid his hands upon them—And he called them by name, saying: Ye shall call on the Father in my name, in mighty prayer; and after ye have done this ye shall have power that to him upon whom ye shall lay your hands, ye shall give the Holy Ghost; and in my name shall ye give it, for thus do mine apostles. . . . and on as many as they laid their hands, fell the Holy Ghost." (Moroni 2:3.)

When Bestowed

To this dispensation the Lord said: "... on whomsoever you shall lay your hands, if they are contrite

before me, you shall have power to give the Holy Ghost," (Doctrine and Covenants 55:3), which is the Comforter, "which shall teach you the peaceable things of the kingdom;" (Doctrine and Covenants 36:2.) "And again, it shall come to pass that on as many as ye shall baptize with water, ye shall lay your hands, and they shall receive the gift of the Holy Ghost, and shall be looking for the signs of my coming, and shall know me." (Doctrine and Covenants 39:23.) "And whoso having faith you shall confirm in my church, by the

THE Holy Ghost is the third member of the Godhead and is a spirit in the form of a man who bears witness of the Father and the Son.

We may, after baptism and by confirmation, become companions of the Holy Ghost who will teach us the ways of the Lord, quicken our minds and help us to understand the truth.

See Doctrine and Covenants 33:15 and 130:22. See also John 14:17-26 and 15:26.

—Joseph Fielding Smith.

laying on of the hands, and I will bestow the gift of the Holy Ghost upon them." (Doctrine and Covenants 33:15.) Thus, the gift of the Holy Ghost is bestowed after faith in God, and after repentance, and after baptism by immersion by one having authority, and by the laying on of hands.

The companionship of the Holy Ghost comes after the gift of the Holy Ghost, and after one co-ordinates his mental powers with the will of God, whose glory is a reward to those who break every wicked yoke that binds them. The gift of the Holy Ghost provides a means of knowing God—that he is a God of all knowledge—and provides a means of weighing the actions of men, and how all things ought to be esteemed. It is a means of everlasting light to the faithful, after baptism. Through it, because of Christ, the righteous obtain perfection in the flesh, after the resurrection, and are perfected here as near as can be.

The Holy Ghost which "proceedeth from the Father, he shall testify of me," (John 15:26), "whom the Father will send in my name." (John 14:26.) Jesus "bowed himself to the earth, and he said: Father, I

thank thee that thou hast given the Holy Ghost unto these whom I have chosen; . . . Father, I pray thee that thou wilt give the Holy Ghost unto all them that shall believe in their words. Father, thou hast given them the Holy Ghost because they believe in me," (3 Nephi 19:12-22), which is necessary to make men fruitful in all righteousness. The faithful cannot inherit eternal life without the Holy Ghost.

Witness Unto the Father and the Son

"... The Father giveth the Holy Ghost unto the children of men, because of me." (3 Nephi 28:11) to witness the Father and the Son, and that there is a prophet upon earth who is authorized to act in Christ's stead, and that Jesus Christ is our risen Lord, and that all the words of God will be fulfilled.

The flesh is untreatable by righteousness while sin dominates it, but the Holy Ghost cleanses the flesh. When men are contrite, they are clean. If men gauge their behavior according to divine law, and inch themselves heavenward, the love of the Lord expands within them, and truth weaves strong cords of righteousness about them "... All things work together for good to them that love God, to them who are the called according to his purpose." (Romans 8:28.)

After men cease all apéry of evil, and learn to despise every fractional part of it, and have faith in Christ, and after they become desirous of righteousness, and are adamant in determination to keep repentance according to the divine will, and after they have received baptism by immersion, by authorized persons, and after their powers are augmented by confirmation and by gift of the Holy Ghost, and after guile is no longer in them, the Father will give them the Holy Ghost. But they must deport themselves according to what is "commanded by the God of Heaven." There is no other way to become a fruitful bough. Those who receive the Holy Ghost have "wisdom and knowledge," and the strength of salvation, but "Woe unto him that striveth with his Maker!" (Isaiah 45:9.) It would be profitable to mankind if they accepted Christ, that they might have the Holy Ghost, the gift of which is the key to all divine revelation, and is the key that enables men to unlock the door to the

kingdom of heaven, and have the mysteries of God unfolded to them.

The gift of the Holy Ghost is the first prerequisite for all who are "called to fill any office in the ministry," under direction of the Father and the Son, and precedes ordination for the Aaronic and Melchizedek authorities. The gift is usable for life, and makes available knowledge pertaining both to this world and to others. The Holy Ghost enables men to have hidden treasures of knowledge. It is a great treasure, desired by all spiritually wise men of the whole earth.

The Nephite disciples "knelt again and prayed to the Father in the name of Jesus. And they did pray for that which they most desired; and they desired that the Holy Ghost should be given unto them." (3 *Nephi* 19:8-9.) The Holy Ghost enabled Joseph to excel the wise men of Egypt. "Can we find such a one as this is, a man in whom the Spirit of God is?" (*Genesis* 41:38.) Jesus was "full of the Holy Ghost," (*Luke* 4:1), and he is made manifest by it.

A Perfect Teacher and Witness

The Holy Ghost, also called the Comforter, comforts the faithful. What could be more comforting than to know the truth, and that your sins were forgiven? He is a perfect teacher, and taught Adam, who suffered temporary darkness after the Fall, and has taught all of the descendants of Adam who would hear. Jesus Christ is the Creator, the Nu-

trient of all good things, who made salvation possible, but the Father made the Holy Ghost the perfect witness of the knowledge of Christ and of his salvation, and made the gifts of the Spirit obtainable through the Holy Ghost, according to faith in the Son.

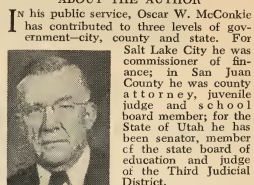
The power of the Holy Ghost is the Spirit of prophecy. "The Holy Ghost is a revelator." Miracles are possible because of the Holy Ghost, also mysteries are made known, and all the works of God accomplished by his authority, as well as by authority of the Father and the Son.

The Spirit quickens the flesh, enabling man to be born again, but the Spirit will not cleanse one who is fitful in manifesting love. He must love the Lord with his whole heart. Those who are born again are sons of God, but they must continue obediently. The agency of man enables him to grow in righteousness. "They that are wise and have received the truth, and have taken the Holy Spirit for their guide, . . . the earth shall be given unto them for an inheritance; . . . (*Doctrine and Covenants* 45:57-59.)

But the "natural man is an enemy to God, . . . and will be, forever and ever, unless he yields to the enticings of the Holy Spirit," (*Mosiah* 3:19) and is born again. A man cannot be sanctified without the Holy Ghost, but through obedience the sanctifying power of the Holy Ghost becomes effective upon the flesh.

Jesus Christ governs the Church through the Holy Ghost, which is

ABOUT THE AUTHOR



In his public service, Oscar W. McConkie has contributed to three levels of government—city, county and state. For Salt Lake City he was commissioner of finance; in San Juan County he was county attorney, juvenile judge, and school board member; for the State of Utah he has been senator, member of the state board of education and judge of the Third Judicial District.

His Church activities include being bishop of the Monticello Ward, San Juan Stake; High Councilman in Ensign Stake; in the stake presidencies of San Juan and Ensign Stakes and mission president of the California Mission. At present he is the president of the High Priests Quorum, Ensign Stake. For 50 years, with a few interruptions, Brother McConkie has acted as a Sunday School teacher, in which capacity he now serves in the South Twentieth Ward.

He has five sons and a daughter. His wife is Vivian Redd McConkie, daughter of J. M. Redd and Lucinda Pace, pioneers of "Hole in the Rock" fame, called to settle San Juan County.

He is the author of two books, *The Holy Ghost* and *A Dialogue at Golgotha*. The latter book is intended to acquaint readers with institutions of the Jews and with the judicial trials of Jesus of Nazareth.

—B.E.O.

God's messenger to administer through the priesthood. He is sent forth from the throne of God to manifest the divine will, according to faith in Christ. He gives God's free gifts to man, and authorizes all that God wills to be authorized, and is the plain-speaking minister of the Father and Son to all people of the earth. Whoever speaks according to the direction of the Holy Ghost speaks scripture. His voice and his words are the voice and words of God.

References: *The Holy Ghost*, Oscar W. McConkie; *The Articles of Faith*, James E. Talmage.

LIBRARIANS

(Concluded from page 119.)

"BLACKBOARDS" IN SIXTY DIFFERENT COLORS

SLATING for blackboards in an array of different colors is now available for Sunday School classrooms.

A new latex slating can now be obtained in about 60 colors, but can actually be obtained in any color if desired, giving an unlimited color selection. It gives interior decorators planning classrooms something to choose from for writing surfaces other than black or green.

Extra board surface may be made available because the latex slating can be applied to any surface. It would be possible to change the colors in the writing surface from week to week, or between classes during the same week if desired. The slating has been developed by a leading intermountain paint manufacturer, and further details about it can be obtained by writing a post card to: Editorial Department, *The Instructor*, 50 North Main Street, Salt Lake City, Utah.

TEACHING AIDS CLINIC

ON Saturday, April 3, from 2 to 5 p.m., there will be a Teaching Aids Clinic in Barratt Hall in Salt Lake City (across Main Street east of the Temple). Presented by the Library and Teaching Aids Committee of the General Board, the clinic will feature these presentations:

"The Blackboard in Teaching," William E. Berrett,

"Teaching With Pictures, Maps and Charts," Frank S. Wise,

"Using the Scriptures in Teaching," Wallace G. Bennett,

"Your Library and You," Wendell J. Ashton,

"Pitfalls in Using Teaching Aids," Kenneth S. Bennion,

"Unique Teaching Aids," Sally Lester.

J. Holman Waters, chairman of the Library and Teaching Aids Committee, will be in charge. All Sunday School officers and teachers are invited to attend. Make a date with yourself to be there.

Paths of a Mighty Family

By Kenneth S. Bennion

THE chart on the opposite page is a graphic simplification of the origin, development and dispersion of the House of Israel. We are again indebted to Brigham Young University, copyright owner, and to Don Mortensen and C. Reed Funk; also, to Dick Carter, who adapted the original chart to our special needs.

Most of the Bible had to do with the history of God's chosen people, a history so long and complex we need occasionally to see a bird's-eye view, that we may more clearly keep the whole subject in mind.

Note that the history of the House of Israel begins with Abraham, first known as Abram; for it was to him that the great commandment was given:

"... Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed." (Genesis 12:1-3.)

In obeying the commandment, Abraham and other members of his family traveled northwestward from his home in Ur, up the valley of the Euphrates River. The first stop was at Haran, where part of the family remained. However, this was not the land Abraham had been told to seek. Therefore, he moved on southwestward, into the land of Palestine. Here the Lord visited him and said: *"... Unto thy seed will I give this land..." (Genesis 12:7.)*

Not until Abraham and his wife Sarah were advanced in years was a son, Isaac, born, a miraculous event. Isaac was the father of twin sons, Esau and Jacob. Because of his unworthiness, Esau, the first-born, lost the birthright; and Jacob became heir to the blessings of Abraham and Isaac. Jacob had twelve sons, who became the founders of the Twelve Tribes, the Children of Israel. Their history in Egypt, in the wilderness under Moses, and in Canaan under Joshua, takes up much of the Old Testament.

As the chosen people of God, with His special blessings always offered freely to them, they should have become an exceedingly righteous and mighty people; but there were rebellious spirits among them. Many followed after the idolatry and other evil ways of the people among whom they lived.

Under the patriarchs, the family was governed as a unit. However, upon the death of Jacob, or Israel, there became, not one family, but twelve. To Joseph came the honor of having two tribes, named after his

sons Ephraim and Manasseh. The tribe of Levi was given no inheritance in Palestine, for the members were dedicated to the service of the Lord. The other tribes were to provide for the needs of the Levites.

Thus, though there are fourteen names on the chart, only twelve received inheritance in Canaan.

As we have seen in our studies of the scripture, the Twelve Tribes were held together first by the judges and later by the kings. Upon the death of Solomon, however, a break occurred. Solomon's son Rehoboam, became king; but the ten northern tribes revolted and set up Jeroboam as their ruler. His kingdom was called Israel; the other, the Kingdom of Judah.

Jeroboam, in order to unify his kingdom, established the worship of idols. Thus did the Kingdom of Israel start immediately down the road toward sin and idolatry. The people became so wicked they lost their claim to the Lord's mercy and were carried away as captives into Assyria, about 700 years before the birth of Christ. Later, they went away into the northland.

About 588 B.C. the Kingdom of Judah, also, was taken captive, because of extreme wickedness; but after many years the people were permitted to return to Palestine.

We know, through the Book of Mormon, that just before this captivity, Lehi and his family were led out of Jerusalem into the wilderness and across the ocean to America.

Here a division occurred, as it had done among the Israelites. Those who were inclined to do evil followed after Laman; the righteous ones, after Nephi. Jesus visited the Nephites, and gave them the fulness of the Gospel. For about 400 years after Jesus' visit, they lived in righteousness. Then they began to drift away from His teachings. They were destroyed by the Lamanites in 421 A.D. It is our belief that the descendants of the Lamanites are the Indians of today, and that among the descendants of Lehi are also the inhabitants of Polynesia, the islands of the Pacific.

The records of Lehi and his descendants were kept on gold plates, as were the records of the Jaredites, who came to America from the Tower of Babel. All these records were delivered to the Prophet Joseph Smith by the Angel Moroni, last of the Nephites. The Book of Mormon is the translation of part of these many plates. We believe this Book and the Bible are the "Stick of Joseph" and the "Stick of Judah" referred to by the Prophet Ezekiel. (See chart.)

The chart opposite should be kept, with the Book of Mormon chart that appeared in the February, 1954, *Instructor*, to be used as teaching aids in future lessons.

THE HISTORY OF THE HOUSE OF ISRAEL

ABRAHAM Gen. 17:3-8
 ISAAC Gen. 25:5, 26:3-4
 JACOB (Israel) Gen. 35:2-12, 23-26;
 28:13-14

REUBEN ... SIMEON ... LEVI ... JUDAH ... ZEBULUN ... JOSEPH ... ISSACHAR ... GAD
 NAPHTALI ... BENJAMIN ... ASHER ... DAN
 EPHRAIM ... MANASSEH

400 years in bondage ...
 The Exodus ... Moses' & 40
 years in the wilderness ...
 Rule of Judges ... Reign of
 the Kings ... Reign of King
 Saul ... Reign of King David

Reign of King Solomon and
 his wondrous temple ...
 Kingdom of Israel divided
 ... Judah in Southern Pale-
 stine and others in Northern

UNION OF
 THE TWELVE TRIBES

REHOBOAM

Kingdom of Judah

Babylonian Captivity

588 B.C.

(2 Kings 25)

(Gen. 49:8-12)

Roman Empire

BIRTH OF JESUS CHRIST

Jerusalem Destroyed

71 A.D.

(Luke 21:24)

Jews Scattered

Stick of Judah

KINGDOM DIVIDED - 975 B.C.
 (1 Kings 11 & 12)

JEROBOAM

Kingdom of Israel

Taken captive by Assyrian
 armies into Northland
 721 B.C.

Lost 10 Tribes
 (2 Kings 17)

Lehi comes to America—600 B.C.
 (Gen. 49:22-26 Deut. 33:13-16)
 (1 Chron. 5:2 Isa. 29:1-4)

Lamanites

Nephites

VISIT OF JESUS CHRIST

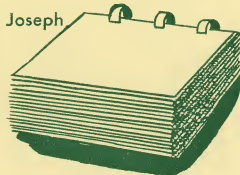
(John 10:16 Matt. 15:24)
 (3 Nephi 11)

Nephites Destroyed
 421 A.D.

Aztecs Incas-Mayans
 Indians

Stick of Joseph

THE BIBLE AND BOOK OF MORMON
 (Ezekiel 37:15-21)





Suit Yourself?

The actual buying was done by a friend. And the whole affair was quite a new experience.

I have purchased new suits before. As often as not over the past 20 years the results have been distressing. There was a gray one once. It was double-breasted. The material felt good, the color would have done a Princeton man proud, and the price fit my modest pocketbook. But somehow the cloth could never seem to keep a press. It was like wearing a ski suit.

A few years back there was a tan gabardine. It kept a press like a tile roof, even in warm weather. But the pants did not fit. Sitting down was a precarious chore. The suit was given to a lean nephew.

Those have been but a few of the woes.

On the other hand, for some years I have noticed the fit and tone of clothes of a well-groomed friend of mine. So, when the time came for me to get a new suit, I asked him to go along. He happily obliged.

We met at the department store. As we walked toward the suit rack, my eyes stopped on a dark blue—the shade you would expect to see at an embassy function. My friend shook his head. “Get away from the dark stuff,” he commanded. “You’re still a young man. Act your age.”

My friend asked the salesclerk to bring over “some of that new stuff that just came in.” The clerk delivered a fairly light number. It was rather speckled, with light-tan, blue-gray, dark-brown, and a dash of carrot-colored orange. I put on the coat, and glanced at the tall mirror. “This is too racy,” I objected.

“Don’t you ever watch television?” my friend interjected. “That’s the kind of suit television announcers are wearing.”

“Who wants to look like a television announcer?” I replied. “Don’t you remember? We’re both former newspapermen.”

Flames were beginning to leap into my friend’s face.

“You were asked to come here and advise me,” I apologized. “I had better take your advice.”

My friend slapped at my hand. “Don’t fasten that bottom coat button,” he said. “They don’t do that nowadays.”

He appraised the suit. “Get them to pull up the shoulders,” he suggested to the salesclerk. My friend nodded his head and the sale was complete.

This week the lady in our house penned a letter to my friend. She thanked him for his kindness. She congratulated him for his taste. After these many years, her husband now had a new suit she really liked.

The older one becomes, the more one realizes the value of seeking advice.



RECEIVING ADVICE
Pharaoh found it paid, too.

Florence was a man’s name until there came along an English girl who was born in Florence, Italy. She was christened Florence Nightingale. Her parents were wealthy, yet Florence chose a hard life. She wanted to be a “ministering angel.” But Florence Nightingale did not begin her pioneering career in nursing until she had filled herself with the advice of others more experienced. She visited hospitals in London and Edinburgh, a hospital training school in Germany, and schools and hospitals elsewhere in Europe and in Egypt. Strengthened through the knowledge of others, in the Crimean War she became an international heroine—“The Lady of the Lamp.”

Pharaoh is a name and title that has lived from ancient Egypt to this day—in a large part because one particular Pharaoh was wise and big enough to listen to a 33-year-old Hebrew. The young man was brought before Pharaoh from a dungeon. The Hebrew’s name was Joseph.

Nebuchadnezzar was a great, if sometimes ruthless, ruler of Babylon. He restored his country to its place as “queen of nations.” Perhaps much of Nebuchadnezzar’s greatness came from his policy of inviting some of the best young brains among his captives to “commune” with him. One of these captives was a brilliant Hebrew named Daniel.

Some of the best advice ever given came from another Hebrew, Jesus of Nazareth: “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.” (Matthew 7:7.)

So often people make costly mistakes and squander valuable minutes and hours and days and dollars because they are too bashful, thoughtless, or self-sufficient to ask someone. Some of those people are Sunday School officers and teachers. And they fail to reach for the strength that comes from the advice and help of those called to serve as advisers—the stake board.

Good advice works two ways. It builds the knowledge of the asker. It gives importance to the person asked. A warmer friendship is often a happy bonus.

Suit yourself? Yes, but sometimes it is pays to ask for help!

—Wendell J. Ashton.